

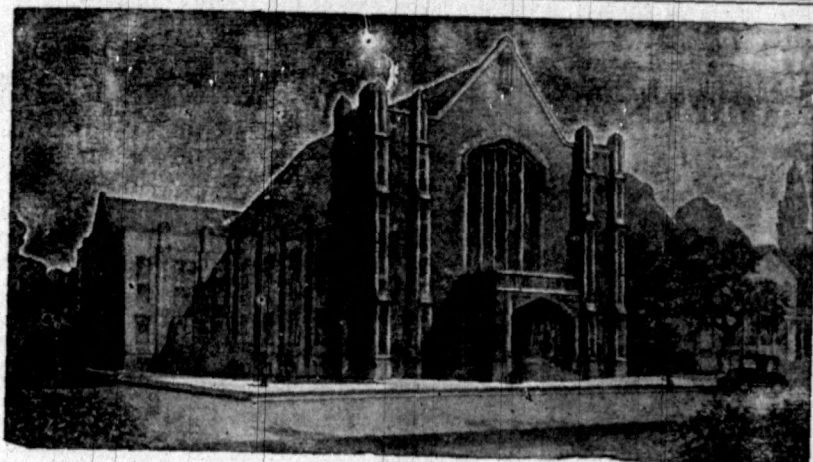
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., January 28, 1926

NEW SERIES
VOLUME XXVIII, No. 4



THE NEW CHURCH BUILDING

The building of the new house of First Church, Jackson, is being rushed and it is confidently expected that it will be completed in October of this year. We are hoping to have everything in readiness for the Baptist State Convention, which meets here in November.

The building is to be solid stone and fireproof throughout. The auditorium will accommodate 2,000 and provision is made to take care of 2,000 in the teaching service. The building will contain more than 100 rooms, providing for all the church auxiliaries and all modern features of church work.

The cost is estimated at \$465,000, exclusive of the lot and chimes. The entire plant will cost about \$500,000, more than half of which is in sight. If the church will raise \$75,000 this year, we hope to hold the final bond issue down to \$100,000.

The Building Committee is working faithfully and efficiently and the church is grateful for their consecrated service.

THE CORNERSTONE WAS LAID SUNDAY AFTERNOON AT THREE O'CLOCK

Brother Dan Powell, now attending the Baptist Bible Institute in New Orleans, is again pastor of Wausau Church, Laurel, Mississippi, having been recalled there since the resignation of Brother M. J. Derrick.

Pastor D. A. McCall was so interested in reading the Southern Baptist Handbook for 1925 that he read it clean through in one day and then sent for those of the previous years and read them. If he assimilates all that is in them his digestive apparatus is hitting on all six.

Pastor J. Frank Norris recently had a Jewish rabbi to speak to his congregation at First Church, Ft. Worth. He has been giving another Baptist preacher in Texas hail Columbia for allowing Shailer Mathews the same privilege. All of which goes to show that you can't follow any man long without going wrong.

The Baptist Witness says it did what it could to help in the campaign for special gifts to Foreign Missions recently made, but seriously doubts whether in the end it is going to greatly help the situation. There are others speaking the same way. If you help your boy every time he gets into debt, he is apt to keep up the habit.

Brother B. A. McCullough writes highly commending Brother C. T. Johnson of Marks, who has been elected evangelist by the Executive Committee of the Convention Board. He had Brother Johnson with him in meetings in Louisiana and in Mississippi, and says he preaches the gospel with power in a way to reach the lost, build up the spiritual life of the church and help the pastor. He has done a great deal of evangelistic work while in the pastorate, and the churches will be quick to avail themselves of his services.

Dr. Charles A. Eaton, once a Baptist preacher, is now member of Congress from New Jersey. That's a queer state for a Baptist preacher to represent in Congress, seeing how wet it is.

Pastor Crosswey at Senatobia seems to have gotten things to going in good shape. The church has secured a very desirable lot near the center of the town and already \$27,000 is in sight for a new church.

Awhile ago at Keokuk, Iowa, the Unitarians conducted a mission. Every speaker was a Unitarian minister who had formerly been a minister in some other denomination. Two had been Baptists, one had been a Disciple, one a Methodist, one a Congregationalist, and one a Quaker. There is no place like home, and yet they have not all gone home yet.—Ex.

Brother B. A. McCullough writes that he is very happily located at Florence, preaching also at Star and Dry Creek. The people helped him to move, put wood in his yard and gave him and his family a good pounding New Year's Day. He has done good work in Louisiana, but is entirely at home and ready for service in Mississippi, his native state.

Brother J. S. Riser writes: After two years of faithful and pleasant service, as pastor of the Bethesda Church in Hinds County, Rev. J. W. Gray resigns half time work on this field and accepts full time work with the Gallman, and New Zion Churches in Copiah County. He begins work on his new field of labor, at once, but does not expect to move to Gallman until about the close of the present session of the Pine Grove Consolidated School, where he has been the efficient Principal for the past two sessions.

Highland Church in Meridian is planning a new church building in this fine residence section of the city.

Evangelists L. C. Bauer and D. Curtis Hall, a Mississippian, are in meetings in Kansas. Permanent address White Hall, Ill.

The church at Macon recently showed their appreciation of Pastor J. T. Caughley by presenting him a handsome white gold watch.

Evangelist E. A. Petroff assisted Pastor R. D. Shelton in a meeting at Fairfax, Okla. There were 52 added to the church, 50 by baptism.

Automobiles may be responsible for many accidents, but the mule is still living up to his reputation, as it is said fifty people were killed in Mississippi last year by mules.

W. L. Williamson, Collins, Miss., Treasurer for Collins Baptist Church, sent in check for \$82.50, sending the Record to each family for a year at club rate to begin Feb. 1, 1926. 58 names sent.

The speech of Hon. Weber Wilson of Mississippi in the House of Congress against the practical cancellation of the Italian debt, will, we believe find a hearty amen in the hearts of the American people.

Mrs. J. E. Johnson, wife of our beloved brother, the pastor at Johnson Station, passed away Jan. 21st. He and all who are bereaved by her going have the sympathy of all the brotherhood. Sister Johnson had been sick for some weeks.

Garibaldi, Cavour and Mazzini, who were the deliverers and makers of modern Italy, are said to have been members of the Masonic Order. The present dictator of Italy is doing everything possible to destroy Masonry in Italy. It is probable that he does this to secure the support of the papacy.

People who believe that all religious denominations are pretty much alike and that the differences between them are not worth making a fuss about, are simply fooling themselves. If one person says you go north to get to Chicago and another says you go south, or east, or west there is enough difference to make it worth while to take notice. If one church believes that every Christian has the right of direct access to God through Jesus Christ, and another thinks you can't come to him except through a human priest, then one or the other will never find God. If one thinks that baptism is a sacrament which is necessary to salvation, and so insists that infants must be baptized, while another insists that baptism is a symbol of faith already exercised in a buried and risen Christ, and of an experience of salvation already possessed, then the difference is wide enough for any man with one eye open to see it. If one church regards the Lord's supper as a sacrament by which we appropriate the body and blood of Christ, while another church believes the supper is the symbol and expression of our constant appropriation of Christ by faith, then the man who says the difference is unimportant is simply stultifying himself.

**SOUTH-WIDE ORGANIZED BIBLE
CLASS CONFERENCE**
**Great Gathering of Representative Baptist
Workers**
**Held at Birmingham, Alabama, Jan
12-14, 1926**
By John D. Freeman

Singing with joyful abandon, "For He's A Wonderful Saviour", the great throng of young people and adults threw themselves into the closing service of the South-Wide Organized Bible Class Conference. After twenty minutes of enthusiastic song service conducted by Prof. E. O. Sellers of the Baptist Bible Institute of New Orleans, Dr. W. M. Wood, member of the Sunday School Board and newly elected pastor of Belmont Heights Church of Nashville, presided. The program was a fitting climax to a number of splendid services and brought enthusiasm into every heart and life. A young lady was happily converted during the evening, a young man found himself and pledged the writer that from henceforth, his life would be absolutely at the service of the Lord Jesus and his church. It was a happy, yea, a glorious occasion.

The Conference from beginning to end was characterized by a fine spirit of earnestness and the desire to learn. Four hundred and fifty delegates were registered from out of the city. Six hundred and forty registered from Birmingham and suburban towns. Tuscaloosa, Ala., won the banner for the class in Alabama having the largest per cent of its members present. Mississippi won the banner on attendance, beating Tennessee by one delegate. Tennessee won the banner for the state whose delegates traveled the greatest aggregate number of miles. There were forty-two people on the original program and of these only five failed to be present to render their parts. Mr. William P. Phillips, newly elected head of the Young People's-Adult Department of the Sunday School Board, (Organized Class Department) showed himself master of ceremonies, for there was not a hitch in the entire program. He showed his ability and won the confidence of the workers of the South and as someone so happily expressed it, "He has not taken the place of Harry Strickland, but he is showing his ability to fill his own place."

It is impossible to give all the proceedings of the Conference. Morning, afternoon, night,—from nine o'clock A. M. until ten o'clock P. M. the delegates worked and sang and learned. Each morning and evening program was opened with a devotional talk by Dr. Ryland Knight of Delmar Church of St. Louis, Mo. His messages were grouped around the cross of Christ and five times, he held up the cross in a way to bring it clearly before the minds of his hearers and to magnify its place in the Christian religion. The series of devotions constituted a beautiful frame from out which the cross stood in bold relief, touched and glorified by the speaker's love and exalted by his skillful presentation of its messages.

Following the custom of previous conferences, members of the Sunday School Board presided during the sessions. Dr. W. F. Powell, President of the board and pastor of the First Baptist Church, Nashville, Tenn., presided during the first service. He is gracious and happy in his manner of conducting the programs wherever he presides and the conference regretted that he could not remain throughout its program. Dr. W. M. Wood presided during the remaining services with the exception of Thursday morning when the writer took Dr. Powell's place.

Secretary I. J. Van-Ness was the first speaker on the program and he extended a hearty greeting to the delegates and thanked Birmingham for her splendid work in preparing for the conference. Dr. J. E. Dillard, pastor of Southside Church, Birmingham, was chairman of the committee on arrangements and his work was well done because he had a fine corps of helpers

under his direction. Among these splendid and enthusiastic workers were Dr. Bolton, Dr. D. M. Gardner, J. C. Bowen, Hugh L. Lattimer, M. W. Noel and Herbert Stamps. Dr. J. R. Hobbs was host.

The speakers were all fine and well prepared. There was not a dull moment and practically all of the delegates remained throughout every service. We could give pages of splendid extracts from the various messages but space forbids.

Dr. Van Ness presented the program by naming the key notes of the conference, which were as follows: (1) Let us, in our organized classes seek to revive the custom of giving our religious experiences. (2) Let us learn to place the emphasis where it belongs, namely upon the church. The need of more practical religious experience added to the need of magnifying the church above everything else in it, were kept before the conference all the way through. This was indeed gratifying to the pastors who were present.

Dr. Wallace Bassett, pastor of Cliff Temple Church, Dallas, Texas, was the principal speaker for the first evening. He chose as his subject "Harnessing Man Power for Kingdom Tasks." He is a real man. His work in Cliff Temple Church has revealed the fact that he not only knows the theory of harnessing men but the practice as well. His was an inspiring and helpful message. He pointed out the three things required for harnessing the man-power: (1) "Come and See"; (2) "Follow Me"; (3) "Go and Get". He closed his message with an appeal to class leaders to capitalize the friendships of men for kingdom enterprises.

Wednesday morning program was characterized by two splendid addresses. Dr. Clay I. Hudson of Charlotte, N. C., who has had such a remarkable success in the development of his school and church. He spoke on "Reaching Our Possibilities." After discussing the question, "What Are Our Possibilities?" he mentioned the three ways to reach them, as Agonize, Organize, Evangelize. Dr. T. D. Brown, pastor of First Church, Eldorado, Ark., spoke on "Evangelism Through the Organized Class," bringing his message into three divisions as follows: (1) Our Obligation to Evangelize. (2) Methods of Work by Classes; (3) What such would mean to the Churches and to the Cause of Christ. The last part of his message contained a stirring appeal in which he pointed out the fact that the ministry of Southern Baptists is at stake while the world's greatest opportunity for advancement lies before us.

A. L. Lindsley of Tuscaloosa, Ala., spoke briefly on "The Social Life of the Class" and gave some helpful and practical suggestions about how to make the social side of class life contribute to the welfare of the cause of Christ. Dr. W. H. Knight of Baton Rouge, La., closed the morning program, bringing a splendid message on "The Contribution of the Organized Class in Reaching Men". He sounded a serious warning against organized classes that are divorced from the churches and told of the work in his association in Louisiana where in every church is 100 per cent in enlistment for the Cooperative Program of the South.

Each afternoon was given, over to the conferences. From 2:30 to 3:30, there were the two department conferences. Mr. Phillips was in charge of the Adult Conference and Mr. Harold Ingraham of the Young People's Conference. During these hours, scores of questions were presented and through them, practically every difficult problem a departmental or a class officer will ever meet, was brought out for discussion. Mr. Phillips showed himself a splendid conference leader and Mr. Ingraham was equally efficient in his department. We feel that the Sunday School Board is fortunate in having these fine, Christian, young men for their respective positions.

Following the department conferences, there was a half hour of fun and fellowship under the direction of Rev. Geo. Hyman of Tampa, Fla.

During this period, everyone relaxed and laughed while Mr. Hyman gave illustrations of numerous ways by which the classes may be entertained in their social meetings.

The class conferences were as follows: College Young People's Classes under the leadership of Mrs. A. L. Crawley and Young Men's Classes led by Rev. Geo. Hyman of Tampa, Fla.; Young Women's Classes led by Mrs. Birdie Ward Hayship, Savannah, Ga.; Adult Men's Classes led by Dr. J. T. Watts of Virginia; Adult Women's Classes by Mrs. J. G. Edwards, Jacksonville, Fla.; Rural Organized Work led by David N. Livingstone of Jefferson City, Tenn.; and J. N. Barnette of North Carolina. These conferences did for the classes and groups what the department conferences did for the departments as a whole and great good will result from the exchanges of plans and ideas and experiences.

Wednesday evening, Miss Jessie Burrall of Columbia, Mo., brought a message in her own splendid way on "The Ministry of the Young People's Department to Young Women." It was good throughout and was fearless in the presentation of some of the gruesome facts now staring the world in the face. She plead for a cleaner environment for young people, for a more sympathetic attitude toward them, for parents who will once more teach their children that "they ought to do certain things because it is right," and for a renewal of the emphasis upon clean, godly living among church members. Miss Burrall was at her best and her message will not be forgotten.

She was followed by Dr. R. G. Lee of Charleston, S. C., whose message was mighty and fearless and uncompromising. He punctuated his bold attacks against sin and modernism with bits of splendid wit: he presented pictures in words so glowing and living that he made them appear before the eyes of his hearers. He never once offered quarter to the sceptic and earnestly besought all to turn to Christ and to make him all and in all in their lives. His appeal for the churches was powerful. The conference closed for the day with every heart determined to be more truly a disciple of the Lord Jesus Christ.

(Continued on page 13)

OBSERVATIONS AND COMMENT

Dear Brother Editor:

I am "observing" again, and this time on preachers. They are the best men under Heaven—with an occasional counterfeit. They bear the greatest message known to men, and for the most part are self-sacrificing and faithful. However, they are human, even D.D.'s are human. Against one frailty that here and there crops out in the ministry this scribe wishes to protest, and offer a word of exhortation to these ambassadors of the great King.

Incidentally, I have known some preachers to say and do exceedingly small things, for which they ought to have been ashamed—good laymen were ashamed of them. But my penchant for brevity precludes my specifying here. I may later give details. The peculiar weakness which I am now protesting against is a sneaking feeling of jealousy among ministers. Occasionally they let slip a critical remark or suggestion to the effect that "I am more capable and could do the thing better than he." There are indications that leaders—preachers and others—seek prominent places on the program, with a willingness to ignore others who are fully as able as they. No doubt much of the bickering and strife among brethren all over Christendom has its origin in this desire for place among leaders. It has been a weakness of ambitious men in the Kingdom since the sons of Zebedee asked for promotion at the hands of Jesus.

Certainly this frailty is unlike the Master, who came not to be ministered unto, but to minister and give His life a ransom for many. It is destructive of spiritual power and pitiable in the eyes of our Lord. Let there be a little less self-

seeking in the ministry; a little less seeking for places of ease and earthly rewards. "Let this mind be in you, which was also in Christ Jesus: who * * * made himself of no reputation, and took upon him the form of aservant."

—Observer.

BAPTIST WORK IN SPAIN

By Rev. Ambrosio Celma, Barcelona

The Union Evangelical Bautista Espanola was organized in 1922 under the leadership of Dr. Everett Gill, the European representative of the Southern Baptist Convention. Since then the Union has been doing a good work in this country with an unparalleled success in the history of Spanish Baptist Missions, due to the new organization of the Missions and to the zeal and consecration of the workers, and the blessing of the Lord. The Spanish brethren feel that they have a sound message to be delivered to their people, and they are confident that it will be received joyfully by many of their countrymen.

The different conditions of racial character among the Spanish people are the causes that the work develops more rapidly in some places than in others, because there are still many people whom the name of "Protestants" by which the evangelical Christians are generally known, is sufficient to fill with horror and fear, and in many instances our brethren are suffering persecution on rendering their testimony as believers. Lately two Baptist brethren have been obliged to pay a fine of 150 pesetas each for singing evangelical hymns in their own houses.

The Spanish Baptist brotherhood is still a small company numbering about 800 members of humble social condition, but in spite of that they are trying to do their best to advance the Kingdom of God in Spain. Several churches care for the rent of a second hall for the work of evangelization, and where this is not possible meetings in private houses are held, by which method many souls are reached that otherwise never would enter a chapel.

During the year a church, that of Tarrasa (Barcelona) has built its temple by its own means and a little help from other Spanish churches. It is the first building owned by the natives in our Mission, but it is hoped that it will not be the last because other churches, as that of Madrid, are raising funds for doing the same in the near future.

There are fourteen students in the Baptist Institute at Barcelona, who are a good promise for the Mission. All the students are engaged on the evangelical work as much as possible in the chapels and private meetings and it is hoped that some fruit will be reaped for this means.

About the prospects for 1926 it has been planned to have the denominational paper "El Mensajero Bautista" twice a month, which is hoped will be a good help for the propaganda because the paper enters many houses where it is read with interest by the people that have not the opportunity to hear the preaching of the Gospel.

It is hoped also to have the first gathering of delegates from all the Spanish churches, and if possible the basis will be laid for the organization of the Spanish Baptist Convention.

The lack of religious freedom due to the abnormal political situation of the country after more than two years, has somewhat stopped our work in several places, but it is hoped that normality will come again, when the Baptist people in Spain will be able to do their work with more efficiency than in the past.

The Neshoba County Board Meeting will be held with Pearl Valley Church beginning Saturday, Jan. 30, at 1 P. M. and continuing through Sunday. Those on the program include J. E. McCraw, R. L. Breland, A. F. Dearing, H. W. Shirley, W. D. Cole, W. E. Lane, L. E. Lightsey, C. N. Callahan and J. W. Jones.

BROTHER X—? OR A SPIRITUAL INVENTORY

By W. A. Sullivan

(Extract from a sermon preached at Drew, Mississippi, January 3, 1926)

I believe that as a rule we are doing less praying than anything else toward the development and enrichment of our own spiritual lives, and toward carrying on the work of the Lord in this world. The very poor attendance at the mid-week prayer meetings, and the scarcity of homes where there are family altars bear testimony that we are, for the most part, a people who pray but little, and in many cases perhaps never pray at all.

I am reminded here of a conversation which occurred between a close personal friend of mine and myself. He is a young man of unquestioned character. He was reared in a Christian home, and educated in a Christian college, where he took a leading part in the religious activities of the student body. After graduating, he identified himself with the active work of the church in the town where he went into business. I was his pastor. I will not call his name because some of you know him. In order not to personate, we will call him Brother X. As exactly as I can remember, the following conversation occurred in my study:

Pastor.—"Brother X, how are you getting on religiously? What progress are you making spiritually?"

Brother X.—"I don't believe I quite understand you. Just what do you mean?"

Pastor.—"Well, I mean to ask whether you are making progress in your religious, or spiritual life, or whether you are just going along about the same every day."

Brother X.—"Well, I am just going along. I do not seem to be making much, if any, progress at all. In fact my spiritual life is not as deep, and full, and rich as it used to be. Just what is the matter I hardly know."

Pastor.—"Do you pray as much as you used to pray?"

Brother X.—"No. Neither do I read the Bible as much as I used to read it."

Pastor.—"When you do pray, do you have the same freedom in prayer, and the same sense of the immediate presence of God which you once had?"

Brother X.—"No."

Pastor.—"Is it not true that often when you try to pray you seem to be speaking into vacant space with no one there to hear?"

Brother X.—"Yes, that is exactly the way I often feel."

Pastor.—"Do you remember when, or where, and how you seemed to lose your personal touch with God?"

Brother X.—"No, not exactly. It was all right with me in my Freshman and Sophomore years in college, and maybe in my Junior year. But all through my Senior year I was cold spiritually. Now since I have got out in business life, I seem not to find time to pray. I am so crowded with work. I am always in a hurry. If I stop to pray I seem to feel that I must hasten and have done with it so that I may hurry on with my affairs. I seldom think of prayer meeting on Wednesday night unless some one reminds me."

Pastor.—"And when you do think of prayer meeting on Wednesday night, does not the thought of it make you a little uncomfortable, and would you not prefer at the time to have forgot it altogether?"

Brother X.—"Yes, that's true."

Pastor.—"Well, Old Timer, I have been asking you some very personal questions. I appreciate the frank way in which you have answered. In my judgment your case is typical today of the experience of at least seventy-five per cent of our professing Christian people. It is true that we are often well organized. We are paying more money for religious work than any other

generation ever paid. We are spending more money for education, we are building more expensive meeting houses than was ever done before in this country. Yet we are neglecting the culture and development of our spiritual lives to a very sad degree. We are becoming more and more materialistic. We are not praying. We are not reading and studying the Bible. We are not growing. We are feeding our souls on the husks of materialism. Our spirits are becoming dwarfed and shriveled. Our hearts starve."

Brother X.—"What do you think is the cause of it?"

Pastor.—"That's the question. What is the cause? Why are so many professed Christians not praying? Why do so many seem to have lost their personal touch with God? Let me ask you this further question: Do you have the same conception of God now that you had in your early childhood, or even in the early days of your Christian experience?"

Brother X.—"No, I do not have the same conception of God now that I once had."

Pastor.—"In other words you once had a conception of a kind of Santa Claus God. You thought of God somewhat as the child who said that God was 'a man far up in the sky with wavy hair, long white beard, dressed in a white robe'. Is that right?"

Brother X.—"Yes, something like that. But that is no longer my idea of God."

Pastor.—"What is your idea of God now?"

Brother X.—"Well, I hardly know. That is one thing that bothers me."

Pastor.—"Very well. That brings us to one cause of your loss of personal touch with God, and therefore your loss of freedom and fellowship when you try to pray. As long as you had what we have called a 'Santa Claus conception of God, it was easy and reasonable for you to pray and ask for things. But now having lost your childhood conception of God, it is not so easy to ask God for things. When you lost that conception of God, the old conception of prayer lost its force."

"What you need now, and what all of us need more or less is a true spiritual conception of God. Our childhood view of the nature of God was a materialistic conception. But God is not material. 'God is spirit, and they who worship Him must worship in spirit and in truth'. Prayer is not simply asking for things. Prayer is a spiritual exercise. It is a spiritual law to which we must conform if we would have a deep rich full Christian experience. Some one has said that prayer at its finest is silent communion and fellowship of the soul with God."

Let us turn aside from our conversation here to say that this view is in harmony with what Jesus taught about prayer. As He taught the content of prayer is sevenfold: 1. "Our Father who art in heaven": that is expressive of personal communion with God. 2. "Hallowed be thy name": that's worship. 3. "Thy kingdom come": That is placing the interests of God's kingdom above and before every other interest in life. We may call it dedication of one's self to the kingdom of God. 4. "Thy will be done": That is expressive of surrender to the will of God. 5. "Forgive us our sins": we may call that confession of sin. 6. "Give us this day our daily bread": That is expressive of our daily dependence upon God. 7. "Lead us not into temptation": That is a petition involving watchfulness which all true prayer implies.

So if we pray as Jesus taught us to pray, our praying will involve communion with God; the worship of God; dedication of one's self to the interests of the kingdom of God; surrender to the will of God; confession of sin; dependence upon God; and constant watchfulness, lest we enter into temptation. This view of prayer makes it a spiritual exercise, and will not be to him who thus practices it a speaking into empty space. God will respond to such prayer. One

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R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words; and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

STRADDLING

We saw an interpretation recently of the appeal of Elijah to the people of Israel assembled on Mt. Carmel which seemed to hit the mark. The editor has not kept up a familiar intercourse with Hebrew through the years and so cannot confirm it by his own exegesis, but we pass it on for study of others. You recall the challenge of Elijah to the people expressed in our common version, "Why halt ye between two opinions. If Jehovah be God follow him; if Baal be God follow him." The word translated "halt" seems to mean limp. The word is expressive of the effort on the part of a man who is trying to walk on both sides of a ditch or crevasse. He has one foot on one side and the other foot on the other side; and because the ditch is wide and continually widening, he has difficulty in going. His walk is hobbling and he has the appearance of limping or walking with difficulty. He is making poor progress and is making a spectacle of himself in the effort to keep one foot on one side and the other foot on the other side.

Elijah wasn't built that way. He had no patience with a man who tried such a performance. His conscience revolted at the idea and he believed that any normal healthy conscience would do the same. To make the appeal was to call men to their senses and to a decision to quit trying to run with hares and hounds at the same time. He shot the question at them: "How long straddle ye between two opinions"! Get on one side or the other; quit straddling.

There was never a time when such a sharp challenge was more needed than today. Get off of the fence! So many people are afraid to take their place beside an infallible Bible. They are afraid science or something might prove it untrue or untenable. They are saying in an apologetic sort of way, The Bible is "substantially" true. That it is inspired, but you must modify your definition of inspired. That it is not inspired in the sense we used to think, but in some other way.

There are people who want to agree with every body. They think that truth and falsehood should try to get along together without raising a disturbance. This country would be poorer indeed without such men as Old Hickory. And the Bible would be a milk sop if it didn't have men of the mold of Elijah. We respectfully invite any brother who thinks his legs are long enough to touch the ground on both sides of the fence to quit straddling and save his jeans.

It was once thought that only the heart of oak could make good cross-ties for a railroad track, but since the process of creosoting has been discovered a sap-pine is found to last about as well as any. So it is with sinners saved by the grace of God. His former life or his natural weakness and sinfulness is overcome, and a great sinner makes as good a saint as any.

FAITH A PROCESS AND A RESULT

When we read in Hebrews 11:1 that "faith is assurance of things hoped, a conviction of things not seen", we are not getting a definition of faith, but a cross section view of it. There will probably never be a definition of faith that is entirely satisfactory to the Bible student. But the best we can get or give is a glimpse of it in action and in repose. This is what these two words do.

Notice that the definite article does not appear with either word in the American Revised version, as it does in the old version. Of course it does not appear in the Greek. And the Greek is never careless in its use of the article. If the definite article were there we would have a definition of faith, but it is not. The verse does not say faith is the assurance, but an assurance. Assurance does not mean here the arrival at a definite conclusion or conviction. It means the process by which we arrive at a conclusion. It is the process of testing out a matter to find out what the truth is. That is our reason for saying that faith is a process.

The word translated assurance or substance is "hypostasis", and is close kin to hypothesis, both in meaning and use. A hypothesis is a thing by which a scientist is testing an idea to see whether it will work, whether it is true or false. The scientist has at least faith enough in it to put it to a test. A hypostasis has the same function in religion. We put a certain proposition, or teaching to a practical test. If it works we accept it. If it doesn't work we reject it. And so we say that faith is a process.

And speaking of whether an idea or teaching will work or is practicable; it is worth while to notice another word in this verse, and that is the word "things". When the writer of Hebrews says "faith" is the hypostasis or trying out of "things hoped for" and "things not seen", he uses the word from which we get "pragmatic" and "practical". The religion of Jesus is practical; it deals with things that are real even though they may be unseen. It submits itself to the pragmatic test. God invites us to "prove" him. He will demonstrate the truth of what he says. No test in a chemical laboratory is more practical or will yield surer results than the religion of Jesus. Don't be afraid of the process. There is no real faith unless we do put Jesus to the test. Faith is an activity of the soul as truly as memory or reason.

Now notice that faith is also a result. It is not only a process by which we put God to the test, it arrives at a definite conclusion; it is a conviction, "a conviction of things not seen". Here is where the soul comes to rest. Not a rest of despair; not a rest of balanced probabilities; not a willingness to abide in uncertainty and semi-satisfaction. But a rest of complete and confident assurance that has been arrived at by a process of putting God to the test. He has not failed us. The truth of his word is proven, demonstrated beyond cavil. The experience of his faithfulness to us is as clear and satisfactory as an experiment in physics or chemistry. We do not arrive at it by logic, or mathematics; but the "conviction" is as strong as if demonstrated by syllogism or proved by geometry. The testimony of Christ is confirmed in us. "He that hath received his witness hath set his seal to this that God is true".

Rev. Dyampert Brame has resigned as chaplain in the U. S. Navy to accept a pastorate at Norfolk, Va.

The Southern Baptist Education Association holds its annual meeting in Memphis, at Peabody Hotel, Feb. 4-5.

It is said that today one person out of every 89 in the United States is a college graduate, where as in 1900 there was only one out of every 186.

"Ford's Christian Repository" in any number is wanted by the Library of the Southwestern Seminary. Will any of our readers, who have any copies to dispose of or who know of those who do, please write Rev. L. R. Elliott, Librarian, Seminary Hill, Texas.

According to the Southern Methodist the recent meeting of young Methodists in Memphis went strong for racial intermingling in the South. It perhaps has no connection, but the Mississippi Legislature is considering a bill which would change the present law forbidding the marriage of a white person with one-eighth of Negro blood to forbid marriage of a white person to one having any Negro blood at all.

Pastor J. W. Mayfield will assist Pastor J. H. Hooks in a meeting in Belzoni beginning about the first of February. Dr. Mayfield will preach in his own meeting in McComb in March, having Mr. Alvin Doty of Jackson to conduct the singing. It was our privilege to be in the congregation of the First Church, McComb, on a recent Sunday night and hear the pastor preach a good sermon on Faithfulness. They have the biggest and in many ways the best auditorium we have seen in any Baptist church in the state. Of course two of the Jackson churches will challenge them in another year.

Pastor F. W. Gunn and Mr. G. H. Alford planned and are carrying out a series of community meetings in a group of churches in the southeastern part of Pike County. The meetings began with an all-day service at Silver Springs Church on the tenth and continued at Silver Creek Church on the seventeenth and concluded with a meeting at Progress Consolidated School on Thursday following, on Better Farming. It was the editor's privilege to be in the first meeting and hear two good addresses by Brother Alford and Brother H. L. Simmons, also to preach on Consecration. The weather was unfavorable, but the people came in good numbers. The spirit and purpose of the meeting were the best, and we believe great good was done. Brother and Sister Gunn recently celebrated their silver wedding and their churches, Silver Springs and Silver Creek, remembered them kindly. Here is a pastor who gives himself wholly to his work and they are taking care of him. He has a family that are helpful, and the good work done in the B. Y. P. U. and the Sunday School are the evidence of their efficiency.

On page one is a picture of the building being now erected by the First Church of Jackson. It is in this magnificent temple that the State Convention hopes to meet next November. It was designed by Architect N. W. Overstreet of Jackson and is the last word in church equipment up to date. On Sunday afternoon the corner stone was laid, with proper ceremonies. In the copper box were placed the list of church members, copies of The Baptist Record, Home and Foreign Fields, The Church Bulletin, Minutes of the Southern Convention, State Convention, Hinds County Association, Clarion-Ledger, Daily News, plans of the church, a Bible, a hymn book, various pictures, etc. On account of the cold weather the service was held in the old church building, where addresses were made by Dr. B. D. Gray, Mr. J. M. Hartfield (chairman of the building committee), Gov. Whitfield, Dr. J. W. Provine and the editor of the Baptist Record. Mrs. Provine was also present, the daughter of Dr. H. F. Sproles, for twenty years pastor of the church, under whose ministry the building now occupied was put up. Dr. and Mrs. Provine were married in this building when it was new, thirty years ago. Pastor W. A. Hewitt was congratulated on every hand and is rejoicing in the forward step the church has taken. Dr. B. D. Gray of the Home Mission Board preached a good sermon in the morning on "For to me to live is Christ". The editor preached at night.

C. S. Wroten, who went from Mississippi to Texas, has recently resigned the care of the church at Harlingen.

The Southern Baptist Press Association meets in New Orleans Feb. 9-11 in connection with the opening of the Southwide Hospital.

Brother W. B. Holcomb, who moved from Wesson to Brookhaven, will preach to several country churches in Lincoln County.

Norris H. Roberts becomes pastor at McCool, adding this to his work at Sallis, where he has been preaching for several months.

Foreign Mission Board will be able to send out no new missionaries this year. But none of those on the field will be recalled.

Dr. F. E. Taylor of Indianapolis has been called to succeed Dr. Russell H. Conwell, deceased, as pastor of Grace Temple, Philadelphia.

Thanks to Editor V. I. Masters of the Western Recorder for the nice things said about this editor's speech at the Seminary on Founders' Day.

Dr. J. A. Musgrave has accepted the position of Mission Secretary of the Baptist Association of Illinois, which co-operates with the Southern Baptist Convention.

Pastor O. O. Davis of Vivian, La., says his work goes forward with a beautiful spirit. The church gave over \$600 to the Special Love offering for foreign missions.

Miss Lackey and Mrs. A. J. Aven are this week attending a Mid-Winter Conference at Birmingham of the Vice-Presidents and Secretaries of all the W. M. U.'s in the Southern Baptist Convention.

"Coach" Robinson, who went from Mississippi College two and a half years ago, has resigned his position at Mercer University. The reason given is lack of co-operation. President Weaver praises him highly.

Governor Longino read a history of First Baptist Church of Jackson on last Sunday morning's service. We hope to have the privilege of publishing at least a synopsis of it. The history covers a period of 84 years.

A deacon in Jackson, now prospering in business by the grace of God, showed to the writer the other day some property advertised for sale in another county, because the owner had not paid the taxes. He would "skin" us if we told his name. But here is the story. He said, "This property belongs to a widow. Thirty-five years ago she and her husband were our neighbors. My mother was a widow with two little boys. There came a time when there was nothing to eat in our house. This neighbor found it out and asked us to come over and get a load of corn. I hitched up my little yoke of steers and took the wagon over and he filled it with corn for the widow and the little children." And then he added with a smile on his face, but tears in his eyes and voice, "I am sending her a check this morning. You are the only man I would tell about this." And the word of the Lord came to mind: Cast thy bread on the waters and it will return after many days." He that sheweth mercy to the poor lendeth to the Lord.

EVOLUTION BEFORE THE LEGISLATURE

A bill has been introduced into the House proposing to prohibit the teaching of evolutionary theories in the public school which tend to destroy faith in the Bible. The Speaker of the House expressed opposition to the bill and Brother T. T. Moore of Hattiesburg has written the following open letter to the Speaker of the House, copies of which have been sent to the press of the state:

"Hattiesburg, Miss., Jan. 8, 1926.

"Speaker Bailey, Jackson, Miss.

"Dear Sir:

"I see in yesterday's report of the action of our state legislature a thrust you threw out against a bill now pending to prohibit the teaching of that phase of evolution which denies the Biblical account of the creation of man. Your words are 'Faith in God's word should be implanted in the heart, not in the statute books.'

"The Christian parents, the churches and Sunday Schools of our state are making every effort to so implant that faith in the hearts of our children, and this bill seeks to give these agencies every reasonable opportunity to do this. All we ask of the legislature as to our schools is hands off on this point by not allowing our state employed teachers to intervene by teaching an entirely unproven theory, which, if accepted, entirely supplants all faith in the revelation and trustworthiness of the Holy Scriptures.

"By all means the bill should become a law, with such amendments as will exclude from all textbooks which accept and present as science the unproven theory above referred to.

"Just this real experience which occurred in my own home: A sixteen-year-old daughter in high school came home to her noon meal her cheeks streaked with tears, her voice trembling with emotion. When asked the cause of her agitation she said: 'Papa, in our class a while ago our teacher, principal of the school, taught us that the world and all things in it, including man, came to be entirely different from what the Bible says about it. That instead of man coming as a direct creation from God's hand he came up from lower animals through millions of years, etc. I took issue with him and claimed that the Bible account was the true one. He laughed at me and led the other members of the class to do so, claiming that intelligent people no longer hold the Bible account as true, that science was against it. I stuck to my position, but my feelings are badly hurt by their ridicule.'

"Now, Mr. Speaker, don't you think I and the thousands of parents, Sunday School and church people should be protected from such experiences as that? And that thing is actually going on in hundreds of our high schools, colleges and universities in this state. How can we, I pray, implant 'faith in God's word' when we are forced by our present system of education to pay men to do their best to undermine our efforts?

"The people want the law for protection. Let us have it not only to apply to the teachers but also to the textbooks in which the theory is advocated.

"Very truly yours,

"T. J. Moore."

State Secretaries of the Southern Baptist Convention meet in Atlanta Feb. 12-14.

The St. Charles Ave. Church in New Orleans will get into the new church building in about six weeks.

Brother E. S. Flynt has accepted the call to Wesson Church and goes there from Coldwater Feb. 1st.

The recent issue of the Baptist Student has some good pictures of a number of our young Mississippi Baptists.

THE SOUTHWESTERN SEMINARY AND SOUL-WINNING

By L. R. Scarborough

The Southwestern Seminary has as one of its unique features the training of soul-winners. The Department of Evangelism has done a marvelous work in creating in the Seminary the evangelistic spirit and training through the Seminary workers in evangelism. In the fifteen years of the Seminary's history between a hundred twenty-five and one hundred-fifty thousand people have been won to Christ by the faculty and students while the students were doing their work in the Seminary, not after they had gone out.

The Seminary force is planning to do a great piece of soul-winning during the coming year. The students and faculty report an average of around 1,000 professions of faith a month while the students and professors are at work in the Seminary, including the summer vacation. This coming summer the faculty of the Seminary is to be divided into two groups, one group to teach in the summer school and do evangelistic work after the summer school is over, that is, after July 16th; the other group to give the entire summer to holding evangelistic meetings. The following will be in this second group and will be open for evangelistic meetings from June 1st to September 10th. It gives me great pleasure to recommend these men as thoroughly sound, sane, soul-winning, consecrated, constructive, co-operating evangelists. They will help to build the kingdom of God as well as to win souls; and the money contributed for their services, instead of going to increase their income, will go to help run the Southwestern Seminary and to build this great kingdom enterprise. Pastors desiring evangelistic leaders in soul-winning campaigns are invited to write to either of these men or to me; and the meetings can be arranged. The address of all of them is Seminary Hill, Texas: Dr. H. E. Dana, Dr. B. A. Copass, Dr. W. R. White, Dr. Albert Venting, and Dr. Leslie Carlson.

Now, the first list, those who are to teach during the summer school and will be open for evangelistic meetings after July 16th, is as follows: Dr. W. T. Conner, Dr. W. W. Barnes, Dr. J. D. Ray, Dr. J. M. Price, Dr. N. R. Drummond, and Rev. W. A. Hancock.

I heartily commend to the brotherhood these fine, cultured, trained, consecrated, orthodox, soul-winning preachers and teachers.

We are building the fires of evangelism in the institution and doing our part to create a soul-winning, spiritual conflagration through the whole land.

These men are open for service in any of the churches anywhere in the United States.

Brother B. C. Cook writes from Sardis that he has not gone to Dallas, Texas, but is open for work wherever the Lord may lead.

The Foreign Mission Board had received up to Jan. 13 \$392,000 in the special love offerings. The State Secretaries were said to have \$201,000 more; and Dr. Love was hopeful that it would yet total \$700,000.

The First Baptist Church of Corinth, Miss., held its annual meeting on Jan. 20. The annual reports from all departments of church work had been previously gathered and printed in a pamphlet of 26 pages. If this form they were presented and discussed. The year 1925 was one of the greatest in the history of the church, and in contributions it marked the peak of progress. A financial summary shows that in the church there had been raised for all local purposes \$12,921.83, for the Cooperative Program \$6,617.24, and for designated purposes, mostly educational, \$3,402.90, making a grand total for all purposes \$22,941.97. The work of "soul-winning" is to be stressed during 1926, and already 15 new members have been added since Jan. 1.

(Continued from page 3)

may know the truth of it for himself simply by putting it to the test. But let us return to our conversation:

Pastor.—"Pardon this other very personal question. Have you not made vows to God, and failed to keep those vows? And sometimes when you try to pray do not those vows come up before you and seem to cry out that you remember them? And does not that seem to separate you from God, or in some way make your praying seem hollow and vain?"

Brother X.—"Yes, that is true—undoubtedly that's true."

Pastor.—"And that is another reason why many people have given up their prayer life. At some great crisis in their lives they cried to God. They made vows that if God would hear and deliver them they would do this or that. God flew to their relief. The storm passed away. But when all was well, those vows were put aside. Or perhaps it was during some holy hour at some great spiritual service when breezes from Beulah Land were sweeping down upon the world. In the glory of that experience vows were made to God. But sordid days came, and those vows were put aside. They have not been paid. Now when we try to pray those unpaid vows clamor for recognition. We cannot pray so long as we persist in being unfair with God."

Brother X.—"You are right about it, no doubt you are."

Pastor.—"But may I ask you one other very personal question? Is it not true that there are inconsistencies and wrong things in your life and when you try to pray those wrongs rise up before you and shut you out from the presence of God?"

Brother X.—"Yes, that is so."

Pastor.—"Now brother, I believe I have answered your original question. You asked me for the cause of the spiritual dearth in your own life. We have traced it to three things. What is true in your case is no doubt true of thousands of others:

1. Many have lost their childhood conception of God, but have failed to come to that true spiritual conception of God which one must have in order to worship God intelligently "in spirit and in truth".

2. Many have made vows to God, vows which indeed they ought to have made. But they have backslidden, and those vows are yet unpaid.

3. Many professing Christians whose outward lives are above reproach are harboring sin in their hearts—the sins of covetousness, malice, envy, hatred, strife, worldliness, etc. Their hands as they hold them up before God are unclean, and they know it. Therefore they cannot pray. Their lives are barren of the fruits of the Spirit. They are not making progress. They are just getting haltingly along, that's all."

One thing which "Brother X" said impresses me strongly. You remember he said, "I am too busy to pray. When I do stop to pray, I seem to be in a hurry to have done with it so that I may go on with my affairs."

There is the supreme trouble with thousands of professing Christians in this modern day. We hear it said sometimes that the Family Altar is about extinct. We don't have time now for the Family Altar. Father must rise early in the morning and hurry away to his work. The children have to hurry away to school. At night Father often has his lodge or his club to which he is bound to go. Maybe Mother has hers. Then there are the movies, or the automobile, or the radio, or a game of cards. Where is time left for prayer? I am not here discussing the rightness or the wrongness of these things. I am simply pointing out facts which may be seen on every hand. The family altar is gone. In most modern homes there is no time nor place left for it.

May God Almighty help us. Some of us may need to call a halt. All of us need to take stock

of ourselves. As sure as we are here a great deal of American life is headed for the rocks. May God help us that we and our children shall not be caught in the maelstrom of of a materialistic worldly age to be swept away and at last dashed to pieces on the rocks of our own folly. We must get back to a simple, Godly way of living. We must know more about God. We must pay our vows which we have made to Him. We must come before Him with clean hands and pure hearts. I think I hear God speaking from heaven today. He is saying in the language through which He spoke to His people of another generation:

"If my people, which are called by my name will humble themselves, and pray, and turn from their wicked ways, then will I hear from heaven, and forgive their sin, and heal their land."

CONDITIONS FAVOR A DISTINCT SOUTHERN BAPTIST ADVANCE

A Frank Statement to the Denomination from the Cooperative Program Commission

Upon the united, loyal and steady support of the Cooperative Program of Southern Baptists on the part of all our agencies and enterprises, state and Southwide, and the largest number of our churches with their individual members, lies the surest hope of paying our present denominational debts and avoiding the necessity of incurring new ones. The biggest financial task before Southern Baptists today is building up a steady, dependable income sufficient to take care of the legitimate needs of all our general organized work.

Many of our churches have caught a vision of this task and are responding nobly in meeting their obligation thereto. If the majority of our churches could be led to do likewise, our denominational treasury would be immediately replenished, the spiritual life of the churches reinforced, and the zeal and morale of our people strengthened in a manner we have never known before.

The distributable receipts on the Cooperative Program for 1925 were approximately \$4,750,000; designated gifts to objects within the Program, other than the special Christmas offering for foreign missions and the Southern Seminary's building campaign, amounted to about \$2,000,000; indications are the special Christmas offering for foreign missions will run to \$700,000; while the building fund for the Seminary, including cash, short-term subscriptions and proceeds from the sale of real estate, has reached \$1,500,000.

Considering the fact that the Cooperative Program for 1925 was put on effectively in so few of our churches, proportionately, and that the severest drouth in our history affected so large a portion of our territory, this showing is an encouraging one. And the most encouraging aspect of the matter is that it indicates how much larger things we can do in 1926 if we will more fully inform, enlist and develop our vast army of Baptist people. It is gratifying to note that many more churches have put on the every-member canvass in support of the Cooperative Program than did a year ago; an increasing number of pastors, laymen and women are leading their churches in providing increased support for our general denominational enterprises; and a more constructive, cooperative spirit is being manifested practically everywhere.

Encouraged by this improved situation to undertake larger achievements for all our organized work in 1926, the Cooperative Program Commission hereby challenges our churches and people to greater undertakings for our Kingdom causes along the following lines:

1. A deeper consecration of ourselves to God and his work. The secret of the liberality of the Macedonian churches lay in the fact that "they first gave their own selves to the Lord." 2 Cor. 8:5.

2. An awakened interest in and effort for the salvation of the lost immediately about us and around the world. Our whole program becomes a mere material machine unless evangelism is one of its dominant notes.

3. Bringing all our churches as speedily as possible to the adoption of the Bible plan of finances—"Every member contributing every week to every cause as God prospers him." 1 Cor. 16:2. We have no right to accept the Scriptural plan of salvation and reject the Scriptural plan of financing the Kingdom.

4. Enlisting as many of our churches as possible in remitting monthly their contributions for missions and benevolences, the ideal plan being that of sending every month one-twelfth of the churches' annual subscription to the Cooperative Program.

5. Encouraging all our people, as far as they can conscientiously do so, to make undesignated gifts to the Cooperative Program. All causes in the Program are worthy and deserve our support.

6. Urging all our causes and institutions, state and Southwide, to throw themselves wholeheartedly behind the Cooperative Program in a united, enthusiastic effort to build up a stable, steady income sufficient to meet the needs of all our general work.

The time is ripe for a distinct advance on the part of Southern Baptists. The world is ready to receive our message if we will but faithfully propagate it. God has entrusted us with the means to enable us to establish our witness for him on all sides of the globe. Many of our churches prove that marked progress is possible by themselves doing larger things for the Master than ever before.

In the name of our organized work around the world we would urge upon all our causes, institutions and people everywhere the exertion of every energy and power in behalf of the Cooperative Program throughout 1926 to the end that a saving knowledge of Jesus Christ may be carried to the ends of the earth and those who are saved may be more fully developed in Christian service.

J. E. Dillard
J. F. Love
I. J. Van Ness
J. W. Cammack
Mrs. W. J. Cox
Dr. E. Y. Mullins
B. H. DeMent
J. S. Rogers
A. C. Cree
C. M. Thompson
W. H. Baylor
A. J. Barton
J. B. Rounds
C. A. Jones
F. S. Groner
Mrs. Chas. M. Thompson
Miss Elsie Harrison
John E. Briggs
W. H. Major
W. S. Farmer
E. H. Marriner
A. L. Maddox
C. C. Morris
J. H. Anderson
C. E. Burts

B. D. Gray
Wm. Lunsford
J. T. Henderson
Miss Kathleen Mallory
L. R. Scarborough
D. F. Green
S. B. Rogers
B. F. Rodman
E. D. Solomon
R. B. Gunter
C. W. Stumph
C. E. Maddry
O. E. Bryan
R. D. Garland
Mrs. J. Clyde Turner
G. W. Puryear
J. Dean Adcock
C. C. Allen
J. H. Tharp
R. M. Inlow
R. J. Bateman
W. J. McGlothlin
J. H. Pace
Jos. T. Watts

It is impossible with our limited space to publish complete programs of district meetings.

W. C. McPherson of Eagleville, Tenn., has joined the Reese Evangelistic Staff.

Rev. D. A. Ellis writes that the Baptist Hospital in Memphis could use fifty more student nurses. If interested write to the Baptist Hospital.

A fifth Sunday meeting will be held with the Braxton Church, embracing sessions morning and afternoon. Names of those on program are B. T. Bishop, S. T. Courtney, A. J. Glaze, J. W. Bush, J. W. Hudson, W. F. Mahaffey, B. E. Berry, Z. T. Sullivan, R. L. Barlow and A. J. Linton.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

A Balanced Program

We have given much thought and time the past few years to the formulation of programs. Our best talent has been drafted to work out our denominational programs. This has been no easy task. The committees have had one thing in mind, namely; to give us a balanced program.

Some have grown tired, and have become a bit nervous, and are asking, "Why have a program?" "Why not proceed without a program?" We might answer this by asking another question. "Why have an ideal in life?" Without an ideal for life, and an objective clear and definite we would get nowhere. It is an inspiring sight to watch a well trained and disciplined army march, but it is an uninteresting thing to watch the same army mark time. The army must have an objective, and the life a goal if there is to be the urge and inspiration needed. The same thing is true concerning our denominational work. We must have some objective. The Cooperative Program Committee has given us a balanced program, and have set a worthy objective before us. Our objective is unto the uttermost part of the world. "The field", Jesus said, "is the world", and He has given us, yea, he has commanded us to go and preach the gospel to all nations.

Two things are needed just now. First, we need to work at the whole program. We have been tempted at times to swing in one direction, emphasizing some particular phase or interests included in the program, forgetting, and, often times, even neglecting other interests that are quite as important. The automobile mechanics have given much thought to the elimination of engine vibration. They tell us that vibration may be due to a variety of causes, but usually it can be summed up in a sentence, "Out of balance". Engine vibration brings discomfort and annoyance to the passengers. Silence and smoothness in operation is an important requirement in the modern motor car. If we stress one phase of our denominational work and neglect other things included in the program we do harm, and bring denominational vibration into action. All of our institutions are important, and should be given their rightful place in stressing the Cooperative Program. The one essential thing is that we shall keep to the program. Let no discordant note side-track you. We have made a good beginning, let us go on to completion.

Second, we must learn the secret of working together. We would not lay less emphasis on individual efficiency, but more on cooperation. We are laborers together with God. Cooperation is the secret of progress. The task to which our God has called us is too great for any one man. We each need the strength and helpfulness of one another. "Father, what do they mean when they talk about installing a pastor?" asked a little lad. "Do they mean to tie him in a stall and feed him?" "No, my son, they don't mean that; they mean to hitch him up to the load and let him pull it alone." Every church and every pastor can testify to the truthfulness of this bit of humor. The pastor alone cannot pull the load, neither can one church pull all the denominational load. We must all help. Someone not accustomed to automobiles asked the driver, "What happens when one cylinder misses?" The driver replied, "Why, the others have to do the pulling." So it is in all of our work. When any one of us fails, or when any church fails to do its part somebody else, or some other church, must carry the load.

The one immediate and imperative thing before us is that every church put on the Every Member Canvass and adopt the budget system

of finance. Will you not do this at once, and send in your contribution each week, or month, so that all of the causes may have their proportionate share—week by week and month by month.

Notes From the Field

It was our pleasure to be with the White Oak church in Smith county for a four days Bible Institute. This seems to be an annual custom of theirs. Brother Wills, of the Main Street church, Hattiesburg, taught the Gospel according to Mark, in a most interesting and helpful way. We were led to Pisgah's summit many times as Brother Wills unfolded this wonderful Gospel to us.

It was our privilege to speak and teach each morning and evening on Stewardship. The people were in a receptive mood and many encouraging things were said in behalf of the work we are trying to do in this department. Brother Moulder is the beloved pastor of this church and is doing a marvelous work in the county. Many of the pastors were present and pledged their support in carrying out the Stewardship and Budget idea.

Smith County Association is composed of 37 churches, with a membership of 4,298. They are doing a good work but not nearly as much as is possible for them to do, and not nearly as much as they are going to do under God this year and the years to come. We were delighted to meet the pastors of many of these churches and are looking for great results during the year ahead in the churches that they are serving.

"FOR WHAT IS YOUR LIFE?"

James 4:14

"This is a personal question for each one to answer for himself, or herself.

What is your life as it relates to yourself? How are you living? Are you making use of the opportunities as they come to you, or are you passing them by unimproved? Are you growing in grace and in the knowledge of Him, who loved us and gave Himself for us, or are you still a babe in Christ? Are you satisfied with your life as a Christian? Is your word your bond? Do you always do to others as you would have them do to you?

God help us to examine ourselves and see just what our lives are.

What is your life as it relates to your fellow-man? What are you doing for the uplift of man? Is the community any better by your having lived in it? Do you come up to God's standard? It is not enough to be a member of the church. We assume great responsibilities when we join the church. We are expected to set a good example before the world. If we do not "walk worthy of the vocation wherewith we are called" the world will certainly find it out. We may be Christians all right, but if we don't walk uprightly we have no influence and God can't use us.

The above thought-provoking words were found in a note-book belonging to Brother J. P. Byrd, one of the beloved deacons of Lowrey Memorial Baptist Church, after his death, May 10, 1925. They were used in the devotional one day during our recent Week of Prayer, which was led by Mrs. J. P. Byrd, and by unanimous vote of our W. M. S. request was made that they be sent to The Baptist Record for publication. They seem as a voice from the dead, and yet from one who we know is more alive today than ever he was upon earth. His was a quiet, unostentatious, Godly life—"a man in whom was no guile",

and truly is this world better for his having lived in it.

May these words be used of God to bless the lives of others.

—Mrs. T. C. Lowrey.

THE CREATION OF MAN

We believe that man was created by God in his own image, independent of the animal kingdom.

Sunday morning, January 10, 1926, at the Liberty Baptist Church, one of the best rural churches in South Mississippi, with a seating capacity of one thousand, with the main auditorium packed to overflowing, this resolution was unanimously adopted asking our Representatives of Amite County to work for and support the Bill that is now pending before the House in the State Legislature, making it a violation of the law of the State of Mississippi for the "Darwin Theory" or any other theory of Evolution to be taught in any of our State supported schools that will teach our children that man came into his being by any other process, other than the one spoken of in Genesis, where God created man in his own image out of the dust of the earth, and breathing into his nostrils the breath of life, and man became a living soul.

Done in Conference this Sunday morning, January 10, A. D. 1926.

H. H. Webb, Moderator.

H. S. Hoff, Clerk.

HE IS A LIAR

"If a man say, I love God, and hateth his brother he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" (1st John 4-20.)

"In this was manifested the love of God toward us, because God sent his only begotten Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." (1st John 4-9-10-11.)

"God is light, and in him is no darkness at all. If we say we have fellowship with him and walk (live) in darkness, we lie." (1st John 1-5-6.)

"He that hateth his brother is in darkness, and walketh (liveth) in darkness." "We know we have passed from death unto life, because we love the brethren (those who love God). He that loveth not his brother abideth in death." (1st John 3-14.)

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his feelings of compassion from him, how dwelleth the love of God in him? (1st John 3-17.)

"This is my commandment, that ye love one another, as I have loved you." Jesus. (John 15-12.)

"These things I command you, that ye love one another." (John 15-17.)

"This commandment have we from Him, that he who loveth God, love his brother also." "Beloved, let us love one another."

—C. M. Sherrouse,

Biloxi, Miss.

Evangelists and others who wish announcements made in The Baptist Record will please accompany copy with one cent for each word.

Dr. R. S. Gavin, Evangelist, of 3002 Ninth St., Meridian, writes that he will probably need evangelistic singers and personal workers in some of his meetings and invites correspondence.

Pastor J. A. Taylor after commending the good things in the Record writes us that he has an unusually good prayer meeting. They find it helpful to count the people in attendance. And for two months it has run thus: 103, 133, 181, 173, 102, 208, 108, 185, 184, 177. He suggests we have a report on this line from all over the state. Come on, brethren.

MISSISSIPPI WOMANS MISSIONARY UNION

Mississippi United in Sympathy

Mrs. Crawford, who years ago was dear little Carol Gray, when her father, Dr. B. D. Gray, was pastor in this his home state, has recently suffered the bereavement of losing her devoted husband, Dr. Crawford, in Atlanta, Ga., where their home was. We join with the Georgia sisters in their expressions of sympathy, which they rendered in the following beautiful way:

Sympathy Extended to Mrs. Crawford

Love and sympathy from the Federated Church Women of Georgia reach out to Mrs. E. D. Crawford in this hour of deep sorrow and bereavement in the death of her husband.

The many close friends of Mrs. Crawford know and admire her strength of character, made beautiful by her love and charity for all, crowned with an abiding faith in God. Closely allied, as she is, by blood and association with the ecclesiastic powers of the church, there is never a time when to speak a kind word or do service in the humblest sphere is not her delight.

"Whom God loveth, He chasteneth." It is the prayer of her friends that God will give her grace to drink of the cup, to tread the hazy way of life, trusting in the leadership of One who has promised to never leave or forsake His children. The women of the Federated Page greatly appreciate her loyalty to the work; her constant attendance and wise counsel often helped to find the way through new and untried difficulties, and drew the co-workers closer together in a bond of love and Christian fellowship. It is with sincere love and sympathy for Mrs. Crawford and her dear children that the Federation reaches out its hand with the prayer that the dawn may come and peace follow that passeth all understanding. (Signed) Cora M. Lewis.

The Coming State Convention

I am Chairman of the Assignment Committee and am indexing homes, etc. We mean to furnish full entertainment for all delegates. I would be glad if all societies would elect their delegates early in February, and notify me, even if they only give me the number. Will be glad, however, to get names, too. Will you have such notice given? We are looking forward to the meeting with much pleasure and are anxious to have a large attendance.—Mrs. J. B. Jarvis, 703-7th Ave., Laurel, Mississippi.

Associational Superintendents and District Vice-Presidents

Copiah—Mrs. J. H. Williams	Hazlehurst
Hinds—Miss Mary Ratliff	Raymond
Holmes—Miss Lela Pinkston	Durant
Madison—Mrs. C. E. Anding	Flora
Rankin—Mrs. W. D. Steen	Florence
Smith—Mrs. C. M. Steele	Raleigh
Yazoo—Mrs. Webb Brame	Yazoo City
District One: Vice-President, Mrs. R. L. Bunyard,	
Care Baptist Hospital, Jackson	
Bolivar—Mrs. Guy Waldrop	Merigold
Carroll—	
Coldwater—Mrs. W. M. McGehee	Hernando R 1
Deer Creek—Mrs. J. F. Scutt	Hollandale
Grenada—Mrs. W. G. Tabb	LeFlore
LeFlore—Mrs. L. F. Ferguson	Greenwood
Montgomery—Mrs. B. A. Talbert	Winona
Panola—Mrs. A. L. Fitzgerald	Crenshaw
Quitman—Mrs. J. M. Causey	Marks
Sunflower—Mrs. Dennis F. Brown	Indianola
Tate—Mrs. J. E. Veazey	Senatobia
Tallahatchie—Mrs. Ned R. Rice	Charleston
Tunica and	
Coahoma—Mrs. Jas. A. Martin, Jr.	Clarksdale
Yalobusha—Mrs. J. Y. Westbrook	

District Two: Vice-President, Mrs. M. F. Doughty, Shaw, Mississippi

Alcorn—Mrs. A. E. Ray	Rienzi R 1
Calhoun—Mrs. A. T. Patterson	Calhoun City
Chickasaw—Mrs. J. C. Beasley	Houston
LaFayette—Mrs. H. G. Hathorn	University

Lee—Mrs. I. E. Roberts	Nettleton
Marshall—Mrs. M. L. Young	Potts Camp
Monroe—Mrs. Earl Tubb	Amory
Pontotoc—Mrs. J. M. Owen	Ecu
Prentiss—Mrs. J. R. Russell	Booneville
Tippah—Miss Margaret Buchanan	Blue Mountain
Tishomingo—Mrs. T. S. Smith	Belmont
Union—Miss Fairy Bratton	New Albany

District Three: Vice-President, Mrs. John W.

Brown, Tupelo	
Choctaw—Mrs. M. M. Ridgeway	Stewart R 3
Clay—Lowndes—Mrs. W. H. VanLandingham	West Point
Kemper—Mrs. John A. Clark	DeKalb
Kosciusko—Mrs. A. T. Cinnamond	Kosciusko
Lauderdale—Mrs. L. M. Hamilton	Kewanee
Louisville—Mrs. J. A. Oldham	Noxapater
Newton—Mr. H. L. McLaurin	Newton
Neshoba—Mrs. Everette Cole	Philadelphia
Noxubee—Mrs. T. J. Wilkins	Brooksville
Oktibbeha—Mrs. R. L. Carpenter	Crawford
Scott—Mrs. Jeff Kent	Forest
Zion—Mrs. F. C. Therrell	Eupora

District Four: Vice-President, Mrs. E. R.

Simmons, Meridian	
Bay Springs—Mrs. S. D. Russell	Rose Hill
Clark—Mrs. J. K. Kirkland	Quitman
Covington—Mrs. Ed Byrd	Mt. Olive
Greene—Mrs. W. C. Churchwell	Leaksville
George—Mrs. A. K. McMullan	Lucedale
Jackson—Mrs. R. C. Eley	Miss Point
Hancock—Mrs. W. W. Stockstill	Bay St. Louis
Harrison—Mrs. W. A. McComb	Gulfport
Jones—Mrs. Hubert Jordan	Ellisville
Lebanon—Mrs. S. A. Wilkinson	
Station B, Hattiesburg	
Pearl River—Mrs. T. A. Rawls	Poplarville
Perry—Mrs. J. L. Low	Richton
Wayne—Mrs. W. O. Carter	Waynesboro

District Five: Vice-President, Mrs. Max

Emery, Ovett	
Franklin—Mrs. McDonald Watkins	Natchez
Jeff Davis—Mrs. John Laird	Prentiss
Lawrence—Miss Gertie O'Mara	Silver Creek
Lincoln—Mrs. J. J. Carruth	Norfield
Marion—Mrs. I. M. Fortenberry	Columbia
Mississippi—Mrs. Ida W. Lazaar	Smithdale
Pike—Mrs. E. W. Hewitt	Summit
Union—Mrs. Anabel Stewart	Fayette
Walthall—Mrs. W. A. Roper	Tylertown

District Six: Vice-President, Mrs. I. L. Toler, Gloster

Your Associational Superintendent

We are printing in today's issue a complete list of our Vice-Presidents and our Associational Superintendents. We have several reasons for doing this.

1st, we are not sure we have a correct list throughout; and we want it correct. If we have made a mistake anywhere, please write and help us by giving us name of Superintendents in your association.

2nd, when the quarter ends—March 31st—we want a report sent to each Superintendent from each of her societies. Kindly keep this copy of the Record so you will know just where to send your report. Bear in mind this does not preclude the sending of the same report to this office.

Our Week of Prayer

We had the best Week of Prayer this January, that there had been here in the seven years that I have been here. It was the best in every way: number in attendance, spirit and offering. We began on Sunday and went every day until Saturday, which was omitted. I am now looking forward to the March Week of Prayer, and hoping and praying for another splendid week with the Lord. —Mrs. Chas. Ammen, Greenwood.

Known by Signs

A sign-painting company has the following display-ad on its window glass:

By Your Signs

This is just the modern version of Emerson's: "What you do sounds so loud I cannot hear what

you say!" In all reverence let it also apply to the words of Christ: "Even so let your light shine before men that they may see your good works and glorify your Father who is in Heaven. (Matt. 5:16); Herein is My Father glorified that ye bear much fruit (John 15:8); By their fruits ye shall know them" (Matt. 7:16).

Believing in Christian fruit-bearing the world around, the Woman's Missionary Union observed as usual its January Week of Prayer for World-Wide Missions, the offering of which was applied toward the clearing of the debt on the Foreign Mission Board. At this writing the total of the offering is not known but it is safe to say that it will be many multiples of the first W. M. U. Christmas Offering for China. Surely such giving was an evidence of the "fruit of the Spirit", was a sign of love for lost souls.

And now the season has come for another manifestation of interest, the prayers and offerings being for home missions. Do not let any Southern Baptist heart feel hurried or flurried by the quick succession but just remember that "the king's business required haste" (1 Sam. 21:8) and that Jesus Himself said: "The night cometh when no man can work" (John 9:4).

The week of February 28-March 6 is the time for this special effort for home missions. To the state W. M. U. leaders the programs, leaflets and envelopes have been sent. Any W. M. U. organization, whether for women or young people, which has not received its supply will please write for it to its state W. M. U. headquarters. To do so will be one "sign" of interest. Another evidence will be careful attention to the suggestions made in the programs, thus enlisting the cooperation of the pastor and if possible that of the church's entire membership but certainly of the given W. M. U. organization's members. "Behold now is the acceptable time" to secure leaders and helpers for each program, to distribute the envelopes, to make and prominently display the poster being the week's slogan:

DAILY SELF-DENIAL for DEBT ON HOME BOARD

Deeply spiritual Christians say of themselves if not of others: "Naturally I am selfish". Therefore, it is apt to require much time, many reminders if the offering in each W. M. U. organization is really a "self-denial" one. It has been suggested that this self-denial may be practiced in some such ways as the following by giving to this March home mission offering:

- (1) What might be spent for Valentines or George Washington parties
- (2) Savings from "dessertless" meals
- (3) An amount equal to the cost of spring clothes
- (4) A month's salary

Many other chances to save, to deny self, will occur when the matter is discussed in the home, in the circle, the society or the church. Of course this offering is entirely over-and-above any pledge by an individual, a society or a church to 1926 Co-operative Program of Southern Baptists. Therefore, any who cannot give to it without failing to redeem on time their pledges to the Co-operative Program are not expected to give to this special offering. However, it is hard to conceive of any person or family that has pledged to the Co-operative Program every available cent or who cannot by devoted self-denial make a way to have a small part in this offering.

Greatly is the offering needed and as early in March as possible. The first \$3,000 of it will be used by the Home Mission Board for enlarging its work among Jews in the South. All of the rest will be applied toward clearing the debt on the Home Board. As you honor your Southern history and heritage, as you cherish your Christian home and church, please "deny self" that the prayers and the offerings of February 28-March 6 may bring into many other lives, homes and communities in the South a saving knowledge of the Christ, who is the "Ensign of God". —Kathleen Mallory.

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Did You Get It?

This week has been a busy one in the office. We mailed to all the B. Y. P. U.'s a POSTER and enclosed with it a tract on the Standard of Excellence. Did you get yours? You should have, and we will be glad to send you one if you for some reason failed to get it.

What the Poster Was About

The poster mentioned above is "Telling the World" about this being A-1 Quarter and about March 7-12 being STUDY COURSE WEEK. We want all of our unions to reach the A-1 Standard this quarter and we want every one to observe Study Course Week. Let's make it a god, what you say? We are counting on the pastors' help.

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What is the question? It ceases to be a question for everybody now knows that the State Sunday School and B. Y. P. U. Convention meets at McComb March 23-25. But what we want to ask is, have you begun to make plans to attend? Every B. Y. P. U. should have a representative at this convention. MEET ME THERE.

Bible Readers Certificates Awarded

We are glad to give below a list of Bible Readers who have been awarded the certificate. Brookhaven Juniors awarded certificate for keeping up the readings for ONE year, Marie West, Evelyn Runyan, Dorothy Dean, Lamar Ross, Vivian Langford, Etta Mae Rawls, Genyth Kees, Ruth Bentz, Phyllis Bolian, Jessie Warren, Sara Peavy, Vera Bentz. Miss Lois Tyler of the Senior B. Y. P. U. of Winona is awarded the certificate for TWO years reading.

Lumberton and Lamar County

We are glad to announce that the Lamar County Associational B. Y. P. U. has been organized with Mr. Henry W. Greer of Lumberton as president. Their first convention is to be held with the Corinth church, 12 miles west of Lumberton, the Fifth Sunday in January. The WORKING associational B. Y. P. U. is the greatest asset we have for propagating the work. This organization will meet every other fifth Sunday, alternating with the Sunday School convention. The Lumberton church is putting on a Training School in February that is to be county wide. We look forward to having a good writeup of this school giving the results. We feel sure it is going to mean a great deal for the work in Lamar County.

Can You Answer This?

A South Mississippi City spelled with six letters toward which all thoughts will be turned March 23-25?

Introducing Miss Von Hagen

This is to introduce to our Baptist Young People of Mississippi Miss Verda Von Hagen, who has recently come to our state from Oklahoma. Miss Von Hagen comes to First Church, Columbus, to take up the work of Educational Secretary. This is the place that Miss Buchanan had last year which she resigned to accept the place of Junior-Intermediate Leader with us. We are glad to have Miss Von Hagen with us and so we welcome her to our state. We want our young people in the state to know her, and we want her to know our Mississippi Baptist Young People also. We are hoping that she will be at our convention at McComb, and we are expecting YOU to be there also.

We are glad to announce that the Sumner church has elected a B. Y. P. U. Director. Mrs. F. Q. Crockett, wife of the pastor, has been elected to that important place. It is gratifying to see how readily our churches are placing the B. Y. P. U. work where it ought to be, and soon we hope to have the B. Y. P. U. in every church.

Mr. A. W. Talbert has been elected president of the Jackson City B. Y. P. U. Mr. Talbert is Director of B. Y. P. U. work at Davis Memorial church, and his interest and zeal in the work has placed him in high esteem with his fellow workers. We congratulate him on this newly achieved honor and responsibility.

Hazlehurst Intermediates Awarded Bible Readers Certificates

The following Intermediates of the Hazlehurst church have been awarded the Bible Readers Certificate for one year's readings:

Pinkie Anderson, Evelyn Ellis, Susie Spitchley, Georgia Owens, Jessie Segrest, Maggie Smith, Hazle Knight, Juanita McNeil.

We congratulate these Intermediates on their fine work. They made a family happy Christmas by making up a nice box for them, and on another occasion they went to the poor farm and carried each inmate a bag containing fruit, nuts and candy. "Putting into practice the things for which we train".

Brookhaven Intermediates

The Brookhaven Intermediate B. Y. P. U. is on the bound. Their general average for the past quarter was high and the interest growing. They are emphasizing their work by giving a banner to the best group each month, and in addition to this the Leader is giving another banner to the group who has the best record in the Sword Drill each month. We are glad to see that although the Sword Drill isn't re-

The Bookless Life is the limited life

READING HOURS ARE GOD-GIVEN
— NEGLECT THEM NOT

TWO VOLUMES ON JESUS

The Resurrection of Jesus

By W. T. Connor \$1.00

The New Testament warrants the statement that the doctrine of the Resurrection is the fundamental Christian doctrine. Deliberately avoiding the controversial field, Dr. Connor gives us a spiritual message on this great subject. The fact and the nature of the Resurrection are made plain and its significance for our view of God, for the person of Jesus, for our salvation, for the future life, and for the coming of the Kingdom of God is set forth in triumphant language. A careful reading of this book helps the reader to come anew into fellowship with the living Christ and to know afresh something of his Resurrection power.

The Self-Interpretation of Jesus

By W. O. Carver \$1.50

Jesus' own conception of his life and ministry. The author lets Jesus be his own interpreter, showing through his utterances the gradual realization which comes to him of the mighty part he is to play in the destinies of the world. We see him as a youth listening to the call of God, as a teacher trying to bring men into the Kingdom, and finally we see the supreme struggle of his soul when he is forced to realize that the way to salvation must be the way of sacrifice and death.

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Ave., N. Nashville, Tenn.

BAPTIST SUNDAY SCHOOL BOARD

quired in the Standard it is being kept up. It is one of the best ways we know of to make us familiar with the Bible. Miss Ada Williams is the efficient Leader of this splendid B. Y. P. U.

RESOLUTIONS

To Honorable H. L. Whitfield, Governor, and to The Legislature of the State of Mississippi:

This is to certify to you gentlemen that you have the unstinted support and prayers of the Ministerial Association of Clarke College, Newton, Mississippi. We realize that the burdens and responsibilities of the affairs of our great State are resting heavily upon your shoulders at this time. We are confident that you will meet the responsibilities and perform the duties as becometh men. Our Association is behind you to the last man—you have our moral support to the last degree, and our prayers to God are that you may be able to do the things that are for the best interest of our State at this time.

Done by order of said Association at Newton, Mississippi, this the 21st of January, 1926.

Respectfully,

Jack Bridges, Pres.,
C. S. Moulder,
C. J. Johnson,
Committee.

Mississippi College Notes

At this writing, Mississippi College students are immersed in examinations. For one time everyone is busy. There have been no distracting factors during the week to take the students' minds from the thing they have in hand and, from all accounts, examinations are proceeding smoothly. The last tests will be held Saturday, January the twenty-third.

January 23 and 25 will be the registration days for the second semester. Classes will begin on Tuesday, the 26th.

A number of students will doubtless take advantage of the few days' interval between semesters to visit home. A rest after examination week is really needed. All the students would be benefited by a short vacation at this time.

Mr. Robert Smart, Director-General of B. Y. P. U., announces that a B. Y. P. U. training school will be held here during the week just after examinations. This is a welcome announcement, as there are many on the campus who desire to take the course. Further notice of this study-course will be given later.

—J. A. B., Cor.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Jan. 31, 1926

Jesus Feeds Five Thousand Men.
John 6:1-14.

Parallel Accounts: Matt. 14:13-21;
Mark 6:3-44; Luke 9:10-17.

In the study of the lesson, the entire sixth chapter of John should be carefully and thoughtfully read. The chapter easily falls into the following divisions:

1. The conversation between Jesus and Philip, as to the feeding of so great a multitude out of such meager supply.

2. The seating the five thousand men, and feeding them with five loaves and two little fishes.

3. Jesus sending the disciples and his retirement into the mountains to pray.

4. His return to the sea and walking upon the waters.

5. His discourse to the multitude on the Son as the bread of life.

6. Results of the discourse upon the minds of the multitude.

The parallel accounts, as given in the other gospel writers, introduce some disturbing elements, paradoxes, but not contradictions. They are easily explained since no one of the writers gives an exhaustive account of all that transpired on that memorable occasion. The accounts are supplementary and each is true to the facts. This is not the place for the writer to show how these accounts fit into each other and how they are necessary to form a perfect picture of that important event.

1. "After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias". (Verse 1.) The exact point from which Jesus took his departure. It was either Capernaum, or some locality near by on the western side of the sea of Galilee. Nor can we be certain as to what events are referred to in the expression, "After these things". Matthew connects his withdrawal from the west to the east side of the sea, with his hearing of the death of John the Baptist; Mark and Luke connect this withdrawal more immediately with the return of the Apostles from their missionary journey, after which Jesus desired them to rest, in a retired place beyond the sea. What prompted Jesus to cross over the sea beyond confines of Herod Antipas is a matter of conjecture. He never wandered aimlessly over the country. There was an impelling motive and a well defined purpose. The sea of Galilee, also called the sea of Tiberias, from a city upon the western shore, built by Herod Antipas, in honor of the Emperor Tiberias, was about four miles across to Bethsaida Julius on the Jordan near where it delivers its waters into the sea. If he sought to escape the multitude which was lacking in moral earnestness, he was thwarted in his purpose. As the

people saw him and his disciples sailing away they hastened by land and reached the place before Jesus and his disciples arrived by boat.

2. "And a great multitude were following him because they were beholding the signs which he was doing on them that were sick". Much of the graphic picturesqueness of this scene is lost in our translation, "following", seeing and doing describe continuous action. The motive was an unworthy one. The multitude saw in him a miracle worker alone. He cured sick folks, relieved from physical pain, and saved doctor's bills. Jesus retired from their presence. He retires from us now, if we lack moral earnestness, and seek him as a convenience when we want to use him for material comfort.

3. "And Jesus went into the mountain, and there he sat with his disciples". His retirement from the city, Bethsaida Julius, in Gaulanitis, built by Philip, the Tetrarch, of that Province, and named in honor of the famous daughter of Augustus, took him into the mountainous section not far away. There he sat and taught his disciples amid the solitude of his surroundings. Soon this quietude was broken by the multitude's coming in search of him. Evidently the throng which followed into that region was greatly increased by others who were on their way to the feast of the Passover, so soon to take place at Jerusalem.

4. Now the Passover, feast of the Jews, was at hand. Jesus, therefore, lifting up his eyes and seeing a great multitude cometh unto him saith unto Philip, "Whence are we to buy bread that these may eat?" And this he said to prove him, for he himself knew what he would do". (Verses 5-6.) Mark supplements this account, describing the feelings which the sight of the multitude inspired in the heart of our Lord. Mark 6:34, "And he came and saw a great multitude, and he had compassion on them because they were as sheep not having a shepherd". The Lord's primary interest in the multitude pertained to their spiritual condition. He put first things first. He sought first to provide for the spiritual need of this shepherdless flock. "He began and taught them many things". Food for the soul came first in the program of Jesus. The conversation with Philip possibly occurred in the early part of the day, and was designed to put Philip and the rest to their wits end. The day wore away as Jesus taught the people "many things", and healed them of their troubles. The question bore in upon the mind of Philip and the other disciples, as to how they were going to provide bread for so great a multitude. The question the Lord had put to Philip suggested no answer to that disciple. Though Jesus knew what he would do at the proper time, Philip and

his fellow disciples, became deeply solicitous as the evening shadows began to lengthen. When the day was far spent the disciples said, "Send them away that they may go into the country and villages round about and buy themselves somewhat to eat". How bewildered they must have been when Jesus said, "Give ye them to eat". Philip answered him, "Two hundred pennyworth of bread is not sufficient for them that everyone may take a little". On the inquiry of Jesus, "How many loaves have ye? Go and see". Andrew returned and reported, "There is a lad here which hath five barley loaves and two fishes, but what are these among so many?" (Verses 7-9.) Mark 6:35-37.) The disciples were slow to grasp the meaning of what was being done and said. One lesson they had learned out of it all, the Lord affords the answer to many problems in life which his disciples left to themselves can never solve. Again the Lord commands whether you see the end to be accomplished or not. Still another, the Lord comes to our relief when we are exhausted and abandoned of our own self-sufficiency. In the midst of their bewilderment, "Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in numbers about five thousand". (Verse 10.) Jesus is master now of the whole situation. The disciples are responsive to his will and the five thousand men are not reluctant to his bidding. All now wait in expectancy for some strange manifestation of his matchless power. All are going to be fed out of an unseen source. Will he call down the manna from heaven and feed the hungry multitude as Israel was fed in the wilderness? Will he multiply the boy's lunch into an abundant supply for thousands of hungry men? The disciples wait to hear the next word and see the next act, the hungry men sit breathlessly silent.

5. "Jesus, therefore, took the loaves, and having given thanks, he distributed to them that were set down; likewise of the fishes as much as they would". (Verse 11.) The taking few loaves and fishes must have made an unusual impression upon the disciples since all four of the gospel writers make mention of it. How small, how insignificant those five barley loaves and the two little fishes when they passed to his hands, compared to the abundant supply which they became as they left his hands. The touch of Jesus multiplies and magnifies all our human interests when committed to his hands. Standing before the multitude of upturned faces, Jesus in the simplest faith lifts his gaze toward heaven in thanksgiving to the Father for meager measure of food which was soon to be multiplied into an abundance surpassing the needs of the hungry multitude. It was customary for the head of the family to offer thanksgiving at the beginning of a meal. The Talmud says, "He that enjoys aught without thanksgiving is as though he robbed God". Whether Jesus gave thanks in audible tones admits of little

doubt. How he worded his thanksgiving and the scope of it, we cannot know. "There can be little doubt, therefore, that the words which Jesus spake, whether in Aramean, Greek or Hebrew were those so well known: Blessed art thou, Jehovah our God, King of the world, who causes to come forth bread from the earth". (Edersheim.) "His upward look was an acknowledgment of his dependence upon his Father for that supernatural power, by which he multiplied the loaves and fishes, as well as an expression of his abiding faith in God whose will he came into the world to do". He always did the will of his Father. It is idle to speculate as to whether the multiplication of the bread and the fishes took place in the breaking or in the distribution to each of the multitude. The distribution through the Twelve disciples. (See Matt. 14:19.) In this sign Jesus not only used what the disciples had to meet the need of the people but he used the disciples also. Personal surrender for personal service is as necessary to meet the world's need as the giving of our money. The hunger of the multitude was satisfied. This sign or miracle, according to Jesus' own interpretation was a symbol expressed in material forms of man's need of eternal life, and of himself as God's provision to meet that need. "Jesus saith unto them, I am the bread of life; he that cometh to me shall not hunger and he that believeth on me shall never thirst". (Verse 35.) Again, "I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever; yea and the bread which I will give him is my flesh, for the life of the world". (Verse 56.) Many other things did Jesus say in his discourse following the miracle, interpreting the spiritual import of it all. 1. There is man's need, the soul's hunger, which man has no power to meet. 2. His mission to earth was to satisfy this hunger of the soul, this craving for eternal life, a need as real as the body's need of bread. 3. The need of eternal life can only be met by appropriating the Christ as one appropriates the material bread to satisfy material hunger. It is the living Christ who is offered to man, through his sacrificial death and appropriated through faith that gives eternal life. 4. The Christ, thus appropriated, satisfies the soul's hunger. The Christ who saves is the mystic Christ, the Christ of Experiences, the Spiritualized Christ, the Christ Enthroned. He does not save us at arms length, but saves by becoming a part of the believers self, as bread becomes a part of the body of the man who appropriates it. 5. I cannot believe there is in this sign and the Lord's interpretation of it, any reference to the "Lord's Supper", as setting forth the fact that in partaking of the bread and the wine of the Supper we partake of the Christ who is our life. The Lord interpreted the feeding of the five thousand men as a symbol of a spiritual reality, lying beyond the realm of the material and the significant in what it said and not what it did. The

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Supper is significant as a symbol of a spiritual reality and experience, which the believers declare in partaking of the material elements of the Supper.

6. The multitude has been fed; their hunger has been appeased, their need has been met, the miracle is over. Of the superabundance of this miraculous provision there remained over twelve basketfuls of fragments. Jesus was an economist, he was averse to waste of all kinds. "And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain that nothing be lost. So they gathered up the broken pieces from the five barley loaves which remained over unto them that had eaten". (Verses 12-13.) Jesus came to earth to save the moral spiritual waste of the world. "That nothing be lost" was the inspiring motive of his mission, and the controlling passion of all his activities. There was no better occasion to emphasize this controlling principle than at the close of this wonderful manifestation of his power in the production of so much out of so little. Abundance justifies neither extravagance nor waste.

7. The immediate effect of the miracle upon the minds of the people was a firm persuasion that at last their, the long looked for Messiah, had come, and was present with them. But such a Messiah as they were looking for was of their own creation. A political leader, a temporal ruler, who should deliver Israel from their bondage to the Roman Emperor, establish his throne in Jerusalem, and gather the children of Abraham into the land given to Abraham and his seed for an everlasting possession. Apocalyptic description of abounding prosperity of the Messianic kingdom had filled the minds of the Jewish people with anticipations of unceasing joy, undisturbed peace, and gracious triumph over their foes forever. "When, therefore, the people saw the sign which he did they said, This is of a truth the prophet that cometh into the world. Jesus, therefore, perceiving that they were about to come and take him by force to make him king; withdrew again into the mountain himself alone". The situation was

critical and promptly did he meet it. There was no time for parleying. Swift action was called for and swiftly did he act. If the purpose of the multitude had been carried out it would have invited the Roman Legions to come in and with unsparing cruelty, they would have put the people to sword, him would they have destroyed, and reduced the country to a barren waste. Jesus dismissed the multitude; forced his disciple to sail away to the western shore and he retired to the mountains to pray. He well knew the peril which the occasion had brought to the disciples. The delusion which filled the mind of the multitude was contagious. The safety of the disciples lay in their flight from the scene. It was wise then to flee from a situation which was perilous, over which good reason and common sense have no control and it is wise now. How often is safety found only in flight. Such a movement must have been a temptation to Jesus himself, not unlike the one offered him in the hour of his temptation in the wilderness to abandon the way to throne, through suffering and death, for the way which led to a secular throne around which the Jewish nation would have gathered with enthusiastic devotion. His safety from such temptation lay in communion with the Father, whose will he came to do. There was no avenue leading to the moral and spiritual throne of universal empire, but the avenue of suffering and death.

PRENTISS AND PRUITT

The following is a recent editorial in the Courier-Journal of Louisville, Ky.:

It is too bad that there was no Sargent S. Prentiss at Pikeville, Ky., on Saturday when "Bill," a collie-dog, was arraigned, tried and convicted of viciousness in Judge Pruitt's court there and, later, in accordance with the judgment of the court, put out of the way.

It was at Raymond, a little town in Mississippi, southwest of Jackson, that Prentiss made his celebrated speech in defense of the bed-bug—a speech which the late Judge Mayes of Jackson, one of the State's really

great lawyers, said was not only the greatest speech ever made by Prentiss but the noblest exposition of the law of self-preservation and of self-defense known in jurisprudence.

The facts in the case were these: At the Raymond hotel, where Prentiss was putting up one night, almost all the guests complained of
(Continued on page 14)



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The finest garden vegetables, largest brilliant flowers and heavy yielding farm crops come from carefully selected seeds.

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BAPTIST HOSPITAL IN MEMPHIS

More than \$130,000 was expended on charitable cases by the Baptist Memorial Hospital management during the year, according to the yearly report made to the board of trustees by George D. Sheats, superintendent, at a meeting of the board held in the hospital yesterday afternoon.

During the year just closed, according to the report, 2,197 charity cases were cared for, while the total number of cases cared for reached 11,104. Of this number 6,949 were registered from Tennessee, 1,865 from Mississippi, 1,657 from Arkansas and 633 from other states.

The report showed that the progress of the training school had been very satisfactory during the year and said that applicants of a higher grade had been received than during any previous years.

All Religious Denominations

The report also contained the information that physically the hospital had been improved in many respects. It also stressed the fact that religious denominations of all kinds had used the hospital freely.

The highest daily total for the year was 277 patients, while the daily average was 231 patients.

The report follows:

"During the year just closing the hospital treated in the wards, private and semi-private rooms, 11,104 patients. Of this number, 6,949 registered from Tennessee, 1,865 from Mississippi, 1,657 from Arkansas and 633 from other states. There were 1,103 charity patients from the State of Tennessee, 207 from Mississippi and 257 from Arkansas, 117 from other states. These together with the births, nurses and employes cared for brings the total charity patients up to 2,197. The actual money expended on all charity was \$131,956.58, which is an increase of \$1,119.99 over the year 1924.

"The religious affiliations of the total admitted were as follows: Baptist, 3,022; Methodist, 2,638; Presbyterian, 738; Episcopalian, 285; Christian, 480; Catholic, 323; Jewish, 459; others, 128; not recorded, 1,517; none, 1,514.

Highest daily total was 277.

Daily average, 231.

Total deaths, 405.

Death rate, 3.6 per cent.

(Excluding deaths occurring within 48 hours, the actual hospital mortality was 1.9 per cent.)

Total births, 358.

Total patient days, 84,212.

Total surgical operations, 6,964.

Total laboratory examinations, 21,979.

Total X-ray examinations, 2,767.

Nearly 100,000 Since Opening

"There has been a total of 90,909 patients admitted to the hospital since its opening in 1912.

"Physically the hospital has been improved in a great many respects, approximately \$22,000 having been expended on new furniture for the furnishing of all the best rooms, with the latest type steel furniture and beds. The main entrance from the lobby has been tiled and im-

proved by a hung ceiling. A waiting room for patients, relatives and their friends has been added and furnished comfortably on the eighth floor.

"The laundry service has been doubled by the addition of one of the latest type washers and a drying tumbler. This has filled a long-felt want.

"For the convenience of the staff, patients and their friends, a barber shop has been installed on the first floor. Aside from paying its own way, this has been a great convenience in a good many ways.

"The progress of the training school during the past year has been very satisfactory. We have had applicants of a higher type, have developed our various student activities, and have lost fewer days from illness than any previous year since our school has been increased to its present capacity. At present we are having more applicants than at any time during the past year. We are expecting a class of 25 new nurses within a month and will have vacancies occur from time to time during the year, owing to graduations, which vacancies we hope to fill with the highest type of young women.

"We have admitted six students for the Southern Baptist Hospital. These students have been given half of the junior course, and will be of considerable assistance, we think, to the new hospital.

"Our graduate nurses are engaged in public health work, the mission field, institutional positions, besides the number who are doing private duty. The nursing field broadens from year to year and offers wonderful opportunity to young women who desire to serve the sick and helpless, and at the same time maintain herself.

Will Elevate Standard

"We expect during the coming year to graduate 33 nurses to increase our school, and still elevate our standards, both from a professional and a religious standpoint.

Number of nurses graduated in 1925, 56.

Number of nurses admitted in 1925, 80.

Number of nurses in school, Jan. 1, 1926, 130.

Number of nurses left, 47.

"The Woman's Auxiliary report contained these facts: 12 meetings held; 62 members, 19 churches represented, \$386.86 received, \$336.57 paid out, 542 night gowns and night shirts made and given, value \$176; 3,489 visits made charity wards, 573 bunches flowers given, value \$75; 10 Bibles given, 120 new Sunday papers, 1,690 funny papers, 843 magazines, \$32 spent for fruit, 73 letters written, 28 days' service, 44 books given, 508 hospital calendars sold.

"Trustees of the hospital who were present at the meeting were: E. P. Moore, Helena, Ark.; P. S. Rogers, Earle, Ark.; A. M. Patterson, Como, Miss.; A. L. Emerson, Hernando, Miss.; H. E. Ray, Corinth, Miss.; I. B. Seale, Holly Springs, Miss.; W. T. Lowrey, president Gulf Coast Military Academy, Gulfport, Miss.; W. R. Cooper, Blue Moun-

tain, Miss.; J. R. Jarrell, Humboldt, Tenn.; O. C. Barton, Paris, Tenn.; Rev. A. U. Boone, Memphis; Rev. D. A. Ellis, Memphis; Dr. W. M. Bostick, Memphis; A. E. Jennings, Memphis; H. P. Hurt, Memphis.

"Visitors present were: H. L. Watts, Winona, Miss.; C. E. Emerson, Hernando, Miss.; E. F. Loewer, Wheatley, Ark.; O. E. Bryan, Nashville, Tenn.; L. T. Lowrey, president Blue Mountain College, Blue Mountain, Miss.; Jack W. Gates, Memphis."

WEEKLY HEALTH SUGGESTIONS

By Dr. F. J. Underwood, State Health Officer

Common Colds

At this season of the year no complaint is quite so common as "Bad Colds". So common are colds that everybody accepts them as a matter of course without much thought of their course or their importance. As the skin under the arms becomes moist with perspiration, so the inside skin—the mucous membrane of the nose and throat is constantly moist with a secretion called mucous. Now it happens that this warm and moist mucous membrane is an ideal place for bacteria to grow if they get an opportunity to get started.

At this season of the year with so many changes in the temperature and so much variation in the protective covering of the mucous membranes, there are many more opportunities for infection to get started. This is why colds are so much more common now than during the summer. A cold is not really a cold but an infection. It is caused by a very small bug or microbe which grows and multiplies in the "head" or "chest" but only after it has first been planted there. Hot rooms, sudden chilling of the body, wet feet and exposure prepare the soil and then coming in contact with some one else who has a cold give the opportunity for these germs to become planted on this prepared soil.

There are two ways by which a cold may be prevented. First, by avoiding persons who have a cold; second, by avoiding those things that prepare the soil so the germs can grow and multiply.

If you have a cold do not scatter the germs broadcast by coughing or sneezing in other people's faces. If you must cough or sneeze, do so behind your own handkerchief. Avoid as much as possible close association with other people, especially sleeping with someone else and going into crowds—the picture show, school or church.

Whether you have or do not have a cold, do not let the living room, sleeping room or school room get too hot (not more than 70 degrees), dress to suit the weather and not always according to the dictates of temporary fashion, sleep with adequate cover but in a well ventilated room. It is always safer to consult your physician, for one can never tell when a cold is the beginning of influenza or pneumonia.

Church and Sunday School Furniture

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Avoid Bronchitis



Check colds promptly this new way. Apply hot wet towels over chest, to open the pores, then rub on Vicks and cover with warm flannel.

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Good Habits

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(Continued from page 2)

The writer had the honor and pleasure of presiding at the session Thursday morning. Following the splendid devotional conducted by Dr. Ryland Knight, Prof. L. G. Cleverdon of New Orleans spoke on "The Young People's Department and its Opportunities." Beginning with the list of statistics showing the number of unenlisted young people in the South, he presented the opportunities presented by the Young People's Department of our schools to win these and to train them for effective service in kingdom affairs. Rev. David N. Livingstone of Tennessee spoke on the "Training Work in Rural Churches." He presented his subject in a clear and forceful manner. He was followed by J. N. Barnette of North Carolina, who has done a remarkable work among rural churches and who gave some thrilling stories of the things he has witnessed in his section of the state.

Dr. E. P. Alldredge, of the Sunday School Board, brought the concluding message of the morning. He spoke on the needs of the rural school from the viewpoint of enlistment and development. His message was filled with practical suggestions and with interesting statistics. He is Southern Baptists' "walking encyclopedia" when it comes to facts about our denominational work and what he does not have at his tongue's end, he has in his hand-book.

It would be impossible to describe the closing hours of the conference. Dr. Knight's devotional on the "Lord's Supper and the Cross" was one of the great messages of the conference. After the devotional, the report of the enrollment secretary was read. It showed representatives from seventeen states. Mrs. J. M. Dawson delivered the first address of the evening. Southern Baptists need no description of her message. It moved and thrilled and inspired the audience and brought at least one fine young woman to surrender her life to Christ. Her plea was for full and glorious faith in a supernatural Saviour and a fully surrendered life in his service.

Dr. C. W. Daniel of Atlanta, Ga., brought the concluding message of the conference. His message dealt with the characteristics of true Christian manhood and womanhood. It throbbed with the great love of one who places the supernatural Christ above all and who sees the church in its proper relation to the kingdom of the Lord Jesus. His great message, following upon the emotions stirred by Mrs. Dawson, provoked many a youthful heart to surrender and follow Christ.

A word of praise should be spoken for the special musicians, who were on the programs. The Male Quartette from the Southern Baptist Seminary appeared on the program each day. The quartette was composed of G. B. Bobo, J. V. Carlisle, E. A. McDowell and E. H. Druden. The Howard College Male Quartette sang some special numbers and the Howard College Glee Club was greatly enjoyed. Prof. Sellers made a good director. Mrs. B. C. Flowers

from First Church, Memphis, Tenn., was faithful at the piano and did her part well.

Perhaps a few observations will not be out of place in connection with this report.

1—This conference proved to be a mighty inspirational factor. It began on a high spiritual plane and it remained there throughout. At no time was there any confusion and unnecessary noise. Seldom did the delegates cheer, but throughout they were mightily moved within their souls. We cannot help but feel that the conference will grow into a very mighty factor in the lives of our churches.

2—Let it be remembered that it is a conference and not a convention. It has no officers, no headquarters, etc. It is a medium through which the Sunday School Board functions in the development of Sunday School workers and programs. If our people will remember this fact, they will be saved the embarrassment that befell some at Birmingham when delegations came prepared to carry the next conference to their cities.

3—The conference is in safe hands. Dr. Van Ness is the quiet power behind it. Mr. Phillips is the "switchman down in the yards" who keeps everything running aright. It is not likely that the custom of having the ministers who belong to the local board preside during the sessions will be changed. It stands four-square for the churches and the proper relation of all organizations to the churches as a whole. It promises to develop into a mighty force for the proper coordination of our church activities and for the development of our great work of education and enlistment.

4—Finally, let it be said to pastors: The best thing that could happen to any indifferent, backward Sunday School officer and scholar would be a trip to one of these conferences. Urge them to attend one meeting and your problem of enlargement will be partially solved. We rejoice now with the pastors whose fellow-workers went from Birmingham last evening with their souls fired by the experiences and messages of the conference just closed.

Nashville, Tenn.,
January 15, 1926.

GROUCHES, KNOCKERS, AND CHRONIC FAULTFINDERS W. J. Epting

A Christian should be a happy, loving, forgiving and forbearing believer. Chronic mote hunters and flaw pickers have done little to bless humanity. The individual who waits till everybody gets right before he becomes an active and aggressive Christian will be waiting when Jesus comes.

The Christian who specializes in dealing in the faults of others will do very little for humanity and his own life will become sour and faulty and repulsive. The spirit of retaliation, revenge and bitterness is out of the realm of Christianity. We must not become so orthodox on one thing that we become unortho-

dox on Christian love and forbearance. It will help us to see others with a larger charity if we can understand that we ourselves are only weak and erring and sinful. Why should I demand perfection in another when I myself am imperfect? In all matters of policy there must be the largest possible charity, in matters of divine revelation there must be a conviction that refuses to deviate the smallest fraction of an inch. We are to contend for the faith and not entertain with jokes or seek to impress with death-bed scenes. The early disciples preached the word.

They did not side-step to talk about great men, they did not deal in flattery or seek to gather around them the men of the world, they preached the gospel without deceit or guile, they preached amid opposition and stood like an iron post or stone-wall against the ungodly customs of their day.

Preachers must live the gospel they preach; our life must preach what our lips proclaim. The early preachers preached the necessity of the cross, they preached that salvation depended wholly upon the death of Christ. They knew nothing of the doctrine of the inner spark of Divinity that lies dormant in the hearts of the unsaved and needs only to be fanned to produce effulgent glory of the divine life. They knew that if salvation was by the works of the flesh, then Christ died in vain.

If all our preachers will confine themselves to preaching the WORD OF GOD and absolutely refuse to deal in the speculations of men or be swept from their moorings by the plans of men, and refuse to bow at the shrine of human greatness or human wisdom, but follow and preach the gospel of the exalted Christ of Calvary, greater power will be felt and seen, and God will be glorified.

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"What then? Did they send for him?"

"No, everything was all right. The groom didn't show up either."

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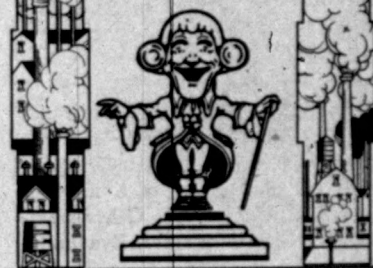
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COLLEGE COLUMN

M. S. C. W. News Notes

Booster Committee

The Booster Committee of the B. S. U. had its regular meeting last Wednesday afternoon. Plans were made for the coming month's work; posters assigned to the members of this committee; and other work discussed. Merle Gunnells is the chairman of this Committee, and by virtue of that office is a member of the B. S. U. Council. Other members are: Garner Walker, Eva Bang, Cora Webb Bass and Bena Virden.

Character-Builders

Is the new name given to the group of which Lavada Ryals is the chairman. Mrs. Claud Locke is the Sponsor Mother of this Group. In spite of the very rainy Sunday on Jan. 17th, there were a few girls who "braved the storm". Every one of these girls who came to Sunday School that day was 100%, which speaks well for rainy day pupils. There were only 200 in the entire Sunday School.

W. M. U.'s Visit Workshop

On last Tuesday afternoon after the Circle of the W. M. U., of which Mrs. Burkert is chairman, had completed their program, the members paid a visit to the Workshop. There were several ladies on this circle who had not yet been here. We were delighted to have them look in on us, and have invited them to hold their next circle meeting in our "Saw Dust Room".

Noon-day Meetings

On Mondays the noon-day meeting takes the form of a student discussion group. The first topic for discussion was "Prayer"; the next, "Choosing My Life Work"; on next Monday we shall discuss "Amusements". When Miss Louise Foreman comes every day at that time will be devoted to the discussion of some topic vitally related to student life on our campus. There are many problems which the girls face, and which face the girls. A girl just remarked today that it takes some moral courage to be a Christian in the face of temptations. It is the purpose of these discussion groups to guide the student in the right channels of thinking and to help them in solving real problems they meet every day on the campus.

B. S. U. Council Meeting

Perhaps the best meeting our Council has yet held occurred on last Tuesday night. In addition to the regular reports, and the memorizing of the Sermon on the Mount, plans were discussed for the immediate future, and some of the student problems on the campus were discussed. The campus here is not much different from campuses all over the country; the problems are similar. It is largely in the hands of this "inner circle"—the Campus Council—to establish and maintain the ideals of our work. This group of 14 girls represents the leaders in our various organizations, and they form a strong nucleus through which we can hope to carry on our work.

February

Miss Louise Foreman will be with us the first week in this month. As has been announced from time to time already, she will conduct discussion groups, lead conferences, teach a book on Soul-Winning, probably visit the B. S. U. at A. & M., meet with the local folks in a get-together meeting and meet with our various committees too. A full week's work! It will be one of the very best of the entire year. The third week is not only Student Evangelistic Week, but also our Sunday School Training Week. The fourth week is the Revival. February is filled with good things for our Baptist students.

SOUTHWESTERN BAPTIST SEMINARY LAYS CORNER-STONE OF NEW BUILDING

(By Lewis A. Myers, Publicity Director of Seminary)

One of the most interesting and edifying ceremonies in the history of the Seminary was held Sunday afternoon, January 10th. The occasion was the laying of the corner stone of George E. Cowden Hall, the third building on the Seminary campus.

So acute has been the need of this building that its construction before the eyes of the students, day by day, has given alacrity to their steps and an added zest to all Seminary work. An unusual delight was expressed, therefore, when more than one thousand people joined with the students in singing the Hallelujah Chorus at the Corner-Stone.

Mrs. George E. Cowden, whose munificent gift has made the building possible, was present; as also were her son and daughter. Dr. L. R. Scarborough, the president, paid a glowing tribute to the late Mr. George E. Cowden, in whose memory the gift was made. Dr. Scarborough was followed by Prof. I. E. Reynolds, Director of the School of Sacred Music of the Seminary and the one other man, outside of the President, most responsible for the wonderful development of sacred music not alone in this institution but, possibly, in the whole Southland.

"Religion in Music" is the dominant note in all class-work throughout this School. It was this note that was sounded in this speech and in the speech which followed.

Dr. F. S. Groner was the next to be introduced and of the things said, he expressed the appreciation of Texas Baptists and of Southern Baptists for this splendid gift. Dr. J. D. Ray, the closing speaker, emphasized the lasting memory of such a memorial.

In addition to the speakers, others participating in the ceremony were: Dr. C. V. Edwards, who read the 150th Psalm; Rev. John Bates, who led in the opening prayer; Dr. Forest Smith, who offered the Corner-Stone laying prayer; and Rev. M. G. Williams, who made the closing prayer. There was special music rendered by the Seminary Choral Club and Seminary Orchestra, and Mr. Fred A. Martin, of Fort Worth, Trustee of the Seminary and a close

friend of Mrs. Cowden, placed the Box in the Stone.

Construction is being rushed on the new building in the hope that it might be ready for occupancy by the close of the current session. When completed and equipped it will be adequate to efficiently care for 250 music students. It contains lecture rooms, practice rooms, studios, a recitation hall, and a spacious auditorium. The auditorium will seat approximately 1,000, the stage alone being adequate to accommodate 150 singers.

The Seminary force is hopeful that the completion of this building will give impetus to the building program of the Institution. At present all of the administrative offices, and the teachers' offices are housed by the boys' dormitory. An administrative building, therefore, is a great need. Then a Religious Education building is needed to accommodate this rapidly growing phase of Seminary work.

(Continued from page 11)

attacks made upon them by bed-bugs. As the night wore on these complaining guests came out of their rooms, habited only in their night-shirts, and congregated in the hotel-lobby. It was agreed at 2 o'clock in the morning that a bed-bug should be placed on trial for its life.

Prentiss volunteered for the defense. A court was hastily improvised, a judge was appointed, a jury drawn, witnesses summoned. The witnesses were for the State. Prentiss cross-examined them. At length came the addresses to the jury. Prentiss closed for the defense.

The Maine-born boy, who had gone down to Mississippi and won fame as an orator and lawyer, was never so eloquent in his life, says Judge Mayes, as he was in that plea for the bed-bug. Prentiss laid down the proposition that "the law of self-preservation and of self-defense is a transcript from the law of Nature." This thesis he developed with learned biological allusions and legal references that amazed even his colleagues at the Mississippi bar. As he spoke, one after another of the State's witnesses sneaked sheepishly out of the lobby and back to their rooms. Prentiss took the hide off everyone who had complained of bed-bugs that night in the Raymond hotel. He reasoned that the bed-bug was exercising its inalienable right to resist aggression of the hotel guests and to prey upon them in the struggle for existence. When he got through, the jury, without leaving the box, rendered a verdict of acquittal.

Poor "Bill"—the Pikeville collier! There was no Sargent S. Prentiss on hand in Judge Pruitt's court to plead in "Bill's" defense!

MORE TRUTH THAN HUMOR

A lady met a Government hospital patient hobbling along on crutches. "Young man," she asked, "what is the trouble? Rheumatism?" "No, ma'am," replied the patient, "Patriotism."

IN MEMORIAM

Obituary

On the 2nd day of January, 1926, the death angel came and called for the precious soul of little Mary Ethel Martin, daughter of Mr. and Mrs. H. W. Martin.

She was 3 years and 10 months old, and a wonderfully bright, sweet, smart little girl. She would go to the Sunday School class and give the best of attention and you could see the joy it gave her when she put her pennies in the collection.

God give us more such girls on earth as Mary Ethel was. Heaven is filled with just such as she was.

May God comfort the broken-hearted.

—Auntie.

Resolutions of Respect

Whereas, it has pleased the Father to call home our sister, Mrs. H. V. Redfield; We feel that in her death we have lost a faithful and esteemed member of our T. E. L. Class; also an active and devoted member of our church and B. Y. P. U., her family a kind and loving mother, and while we willingly submit to the will of the "Omnipotent Ruler" of all things, we can but sorrow that she will be with us no more to encourage and strengthen us.

Therefore be it resolved, That while we mourn our loss we feel that God has bidden her welcome to that Mansion which he himself has prepared, and we desire to bow with humble resignation to His will.

That to the bereaved family we extend our heartfelt sympathy in this their deepest hour of grief and sadness.

That a copy of these resolutions be sent to the family of the deceased, and also copies sent to our Baptist Record and the Wiggins Enterprise for publication.

There are no dead: we fall asleep, to waken where they never weep.

We close our eyes on pain and sin, our breath ebbs out but life flows in.

Mrs. L. A. Krohn,
Mrs. Broadus,
Mrs. L. A. Varnado,
Committee.

Wiggins, Miss.

Mrs. A. V. Rowe

A Tribute By Her Husband

On the early morning of December sixth, after a restless night, the subject of this sketch passed away, and at the call of our Father, entered upon the life eternal; where the wicked cease from troubling, and the weary are at rest.

Two years of patient waiting this side of the shores of sweet deliverance had not wasted her strength to any great extent, and yet otherwise the traces of the summons that sooner or later, we each for himself must answer, the hour was close to dawn. I had given her the last dose of medicine and she said as she took it, "Now lie down and get some rest." Little did I think that her feet were nearing the brink.

I lay down beside her, but did not

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sleep. There was a restlessness I did not like and I seemed to see that same sinking spell that once before I had seen. I called for help from the nearby neighbors. They responded to my call, as did our faithful doctor. By this time the room was filling with friends, who could only stand by and see the Christian woman launch out for the thither shore where Jesus is saying, "Come ye blessed of my Father, I will that they whom thou gavest me be with me where I am", and there one sweet day we will find her again.

A few more days and she would have reached her seventy-fifth birthday. And like one who wraps the draperies of his couch about him, she lay there without a struggle, while the soul seemed to recede farther and farther away "safe in the arms of Jesus".

Resolutions of Respect from
Crenshaw Baptist Church

Whereas an all-wise providence has seen fit to call from our midst our beloved Brother Robt. H. Barham, we offer the following resolutions:

First, That our church and town have sustained a great loss in the going of Bro. Barham.

Second, That we extend to his family our heartfelt sympathy and commend them to our Heavenly Father who is able to help in every need.

Third, That three copies of these resolutions be made, one to be sent to the family, one to be placed upon the minutes of the church and one to be sent to the Baptist Record for publication.

Committee,

Members W. M. U.

Minerva Hasseltine Farmer

On Dec. 15, 1925, "just as morn with rosy fingers unbarred the gates of light" and ushered a new day into the world, there was outspread above the Old Ladies' Home in Jackson, Miss., the wings of the angel Peace, and into her tender arms she folded the spirit of Miss Minerva Farmer and ascended into Heaven's bright Glory. She was possessed of fineness of character and purity of heart which elevate and made useful the lives of many.

For fifty-nine years she taught the youth of Mississippi and implanted into their lives the finer elements of life that make learning worthwhile.

Farewell, tired one, your well earned rest is sweet. May you rest in peace.

—Mrs. Gus McDaniel.

Immanuel Church, Paducah, recently withdrew fellowship from one of the members for dancing. This is the church to which Brother M. E. Perry recently went as pastor's assistant. It is a sign of spiritual life when a church dismisses those walking disorderly.

Evangelist J. W. Hickerson and wife assisted Pastor Wm. Huffman in a meeting at Anderson, Mo. There were 45 additions to the church, 37 by aptism. Brother Hickerson is now at Wichita, Kan., for his second meeting with that church.

East Mississippi
Department

By R. L. Breland

Coffeeville Baptist Church.

The church at Coffeeville is now worshipping in its new brick veneer building. On the first Sunday in January the pastor held services in it, assisted by the members of his faithful flock, in what was called the initial service of "Worship and Reception". Then on the third Sunday Dr. R. B. Gunter came and preached two great sermons at the morning and evening hours. The people were charmed and greatly benefited by his discourses. This was termed our real "Opening Services". A splendid program of songs, duets, solos and prayers were rendered at both hours. One thing of interest was the reading of a brief history of the church from its organization to the tearing down of the old house, which had been compiled by one of our older members, Mrs. A. Seymour.

This sketch showed that the church was organized in 1874, the building which was torn away last May was built in 1877, Bro. Mason organized the church and Dr. John L. Johnson, Sr., was the first pastor. Some of the other pastors of the church were J. R. Farish, N. W. P. Bacon, M. J. Derrick, Noffsinger, W. N. Hamilton, D. A. McCall, B. C. Cook, W. H. Thompson, the writer and some others. Of course, none of the charter members are now living, and the oldest members in point of years are Capt. John W. Brown, Bro. J. F. Provine and Mrs. A. Seymour.

The new building has a splendid auditorium beautifully finished, ten or more Sunday School rooms, most of which may be thrown into the main auditorium when needed, a nice sized gallery and other conveniences which go to make it a real workshop for the Master. We think that the cost is really reasonable considering the character of the building. Including the building proper, the seating, heating and other fixtures, the cost will not exceed \$11,000.00. Dr. R. J. Criss was chairman of the building committee, J. F. Provine was chairman of the finance committee and J. B. Cole, of Water Valley, was the builder, and to these three men belongs the credit of securing the church at so small a cost, in a large measure. We thank God and take courage for a greater service to Him.

Notes and Comments

The church at Duck Hill is very much elated over the prospects of having Dr. Chas. A. Loveless, a Mississippian who is at present pastor in Springfield, Mo., to come and be their pastor, living there with them. He has not fully decided yet, but will in a few days. I hope he comes, for he is a splendid pastor and the church is a splendid one.

Will some one please suggest what

to do with those members of our churches who move away and do not take their membership with them; and when you write them will not reply to your letter to say nothing of contributing to the church budget. If you know the best plan to dispose of a situation like this will you please tell the readers about it.

Another question that I would like very well to have answered is this, What will a member of a Baptist church have to do, what sin will he have to commit, before the church will deal with him or exclude him? Please answer soon.

A Goal for Standard Sunday Schools

The following is the list of Standard schools for Mississippi for the year 1925 and we have set our goal for at least fifty for 1926. See if your school is in the list herein given and if so renew it for this year. If it is not in the list given for 1925 begin now to put your school in the A-1 Class. Watch for the standard as given in this column next week.

Drew
Columbia
Bolin
Grenada
Oxford
Blue Mountain
Flora
Columbus
New Albany
Jonestown
Amory
Leland
Jackson (Griffith Mem.)
Magnolia
Vicksburg (1st Church)
Belzoni
Steens Creek (Florence)
Mt. Olive
Hattiesburg (Immanuel)
Pickens
Meridian (41st Avenue)
Picayune
Winona

VICTORIOUS LIFE CONFERENCE

The First Baptist Church of Mansfield, La., is making elaborate preparations for the reception and entertainment of about 125 preachers who are expected to attend the Fourth Annual Victorious Life Conference under the auspices of the church during the week beginning Jan. 31st. Over 75 registrations are already in hand and others arriving daily. The pastor, Rev. H. R. Holcomb, is in high spirits over the outlook for the success of the conference this year.

A strong faculty of teachers and preachers has been formed and it is expected that there will be many lay participants in the B. Y. P. U. and Sunday School Training classes. Holcomb will teach four hours a day. There will be inspirational sermons by Dr. E. D. Solomon and Dr. M. E. Dodd, both of whom are too well known to require further introduction.

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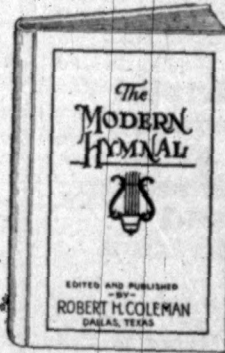
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BAPTISTS OF GERMANY ARE PRESSING FORWARD

By Rev. F. W. Simoleit, Berlin

The Baptists in Germany have during the last year been able to make substantial advance. We are confident that their spiritual power has grown, as well as their influence and their number. Our churches labour to meet the oppressive economic and social conditions, and the destructive political influences from the extreme left and right, by a simple standard of life and by the resolve to walk the straight path in the temper of Christian love. This is by no means an easy task. We believe in the victory of Christ and of his teaching, and strive to live spiritually upon the heights, in spite of the extremely unhealthy atmosphere which surrounds us.

The strong tendency of the average church life of our country, to express Christianity, in social work, is fruitful and effective in our churches. The idea, however, that Christianity of the heart manifested in a deep spiritual life can be pushed into the background or replaced by mere activity in the social realm, we regard as a declension from the example of Christ and his Apostles. We direct our effort and concentrate our will upon the sacred interests of evangelical Free Church life—evangelization, holiness of living and brotherhood. We see in the "renewed heart" and nowhere else the spring and source of a renewed life, both in the individual and in the community.

In the organization of the administrative tasks of our community we have resolved upon far-reaching changes which must gradually be effected. We desire a simplified machinery so as to carry on the tasks of our mission more unitedly and on a larger scale. We are striving to bring about a more general co-operation of all our members, and to ensure the recognition of the personal responsibility of every Baptist for the mission enterprise of the Union. The "statistic Baptists" trouble us—I mean those who merely enlarge our numbers but not our strength. The Biblical principle of "universal brotherhood," the "apostolate of the laity," and a spiritual "going over the top," are now again strongly emphasized in our testimony. We have as yet by no means reached our goal, but we see the goal and are on the way towards it.

We are striving for a more careful selection and a sounder educational preparation of our preachers, and also seeking to find competent evangelists and sisters. We desire a better provision for widows and orphans and for the aged poor in our churches. We are involved in a struggle upon the subject of the teaching of religion in our public schools. We are fighting for the extinction of the vice of strong drink in our land, and for an enlarged influence of living Christianity upon the governing bodies in city, state and Reich. Our prospect of attaining such objects are improving.

For the recovery from the wreck and ruin of our mission finances we depend more upon the helping hand of God, upon self effort and reasonable economy, than upon anything else. At the same time we are not unmindful of our deep debt to the brotherhood of the Baptists of the world, who have rendered us loving assistance in an ice-cold and iron-hard time.

We are bearing heavy burdens and responsibilities, nevertheless, not as slaves, resentful and conscious of their feebleness, but as redeemed children lifting up free and glad eyes of trust in God the Father. The eternal light of the Holy Spirit in the heart, the staff of the Word of God in the hand, prepared for service and for sacrifice; thus we await our Lord, who has said, "Behold! I come quickly." Tell me, can the future of any Baptists be brighter?

A FEAT

"That fellow Holloway is the most able writer I have ever known."

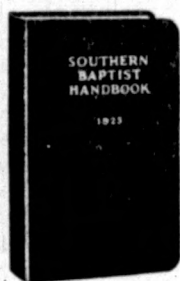
"What has he ever written?"

"Nothing much, but I've seen him write with a postoffice pen."

SO CONVENIENT

"See here!" exclaimed an indignant motorist, drawing up beside a native on a country road. "Why do you have all these bumps every here and there on the road?"

"Why, mister," was the answer, "didn't you notice? Them was put there so as to give a feller's car a start to jump the puddles."



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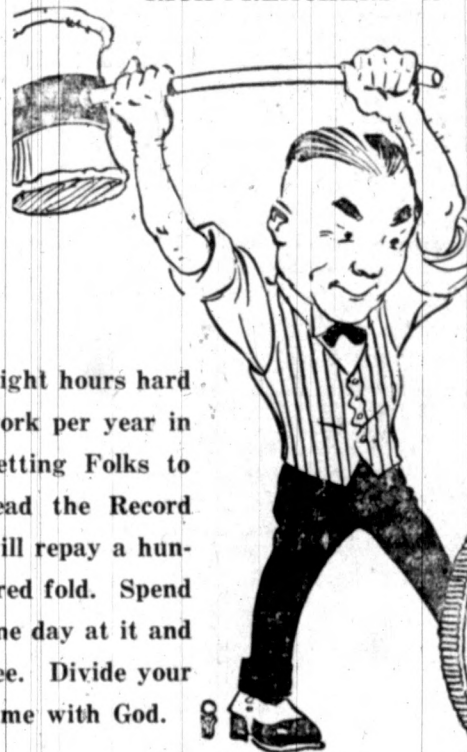
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Nine out of every ten businesses fail sooner or later due to expenses; failures in life occur because time is misspent. Guard your moments.

No. 6—Weekly News from the Circulation Department

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W. E. Farr's Example

No use talking—Preachers can get their folks to read the Record. Not all of them—not at once—but many of them in due time. Dr. Farr took the Circulation Man in his car and hit the road. We put in eight, straight hours work. The result was that nearly every home had a year's subscription to the Record when night came. Honest, sincere work did it. Nothing else.

J. G. Lott's Field

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Try this on your field. With or without help from this office. Your folks will surprise you at the number who will take the Record if you talk it like you would a "trial" sermon.



The Baptist Record

Circulation Department

A THOUGHT

You ultimately get what you pay for. You ultimately pay for what you get. Getting before paying is like eating your dessert first—the beans and bread are almost tasteless. Pay first.

